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THE NEW-CHURCH REVIEW

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A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1911.

What the Second Coming of the Lord Should Mean to Us.	JAMES REED	1
The Correlation of Swedenborg's Cosmology and Theology, and the Place of the "Principia" in his Writings.	GEORGE W. WORCESTER	12
Swedenborg's Estimates of Paul.	WILLIAM F. WUNCH	32
Comparison of the Printed Latin Text of the "Arcana Cœlestia" with Swedenborg's Manuscript Draft.	E. J. E. SCHRECK	44
Greece and Her Mythology.	SUSAN WOOD BURNHAM	60
Some Lessons from Hampton and Tuskegee.	ASA E. GODDARD	86
"Jesus or Christ?" [A Review of the Hibbert Journal Supplement for 1909.]	CHARLES W. HARVEY	103
Editorial Department:		112
The Gospel of the Lord's Second Coming; The New Church Idea of God; Christian Unity.		
Biblical and Doctrinal Studies:		129
Completed Spirituality; Are there Imperfections in Swedenborg's Scripture Interpretations? The Divine in Being, Manifestation, and Operation; Subject Spirits.		
Current Literature:		147
Swedenborg and the 'Sapientia Angelica'; Swedenborg as an Anatomist; The Gospel and the Modern Man; The Right to Believe; The Why of the Will; Sea Pictures; A Voyage to the Port of Our Own Choosing.		

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THE NEW-CHURCH REVIEW.

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (REV. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations. A prominent minister, experienced as an editor of another periodical of our faith, has just written, "I wish you every success in the publication of the REVIEW, which is a splendid representative of the church." A layman in the great city of the West, renewing his subscription for 1910, adds:—

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WHAT THE SECOND COMING OF THE LORD SHOULD MEAN TO US.

ONE of the distinctive doctrines of the New Church is that of the Second Coming of the Lord. That the Lord would come again, has indeed been believed from the beginning of the Christian Era; for such was His definite promise to His first disciples, while He was yet visibly present with them. But the New Church stands alone in affirming that the promise has been fulfilled, and that the event has actually been brought to pass. Others are still looking for the Lord's outward appearance in our earthly skies. Such seems to them the meaning of the prophecy, "They shall see the Son of man coming in the clouds of heaven with power and great glory." Every now and then some group of pious Christians is persuaded that the expected day is close at hand. To behold them waiting and watching for it, with all its attendant circumstances, is a familiar experience. How often have we witnessed their disappointment, when the world has not come to an end, the sun and moon have not been darkened, and the Saviour has not appeared! The general state of Christendom on the subject is that of absolute uncertainty, with no slight misgivings as to whether the predictions are to be fulfilled at all. It may be truly affirmed that, except for a few small sects, and for the spasmodic instances referred to, the question is not a living one. The doc-

trine of the Second Coming, though it may be held theoretically in the churches, is, as a rule, to all intents and purposes, a dead issue, having no perceptible influence on present religious conditions.

But so can it not be in the New Church, if her members are truly alive to her teachings. Rescued from the obscurity in which it has so long and generally slumbered, that doctrine now gains fresh meaning and importance. It ceases to be a matter of conjecture, and is to be dealt with as an established fact. We know that the Lord is not simply coming, but that He has come. In the strength of this knowledge it is our privilege to live. Does the possession of it make no difference to us? Are not our hearts stirred by the assurance that all the blessings implied by the Saviour's advent are ours, or within our reach? Was there no cause for rejoicing among His original followers, when they realized that the long promised Messiah was really with them? And must there not be equal occasion for joy and thankfulness on the part of those who believe that He has come again? These questions are well worthy of our earnest consideration.

Be it, then, acknowledged that the importance of our Lord's Second Coming cannot possibly be over-estimated. The fact that He has come is the special Gospel which we have to preach. It is "the glad tidings of good things" which is given us to be proclaimed throughout the world. We ought not to rest day or night in making the joyful announcement. And together with it we should show the Lord as present. There should be no ambiguity about our utterances, any more than there was about those of the apostles nineteen hundred years ago. The two cases are, as has been intimated, exactly parallel. If we do not feel them to be so, it is because we lack a full appreciation of the later event itself. Is there any reason for such lack? Is there any reason why the Lord's Second Coming, accepted as doctrine, should not also be to us a matter of conscious experience?

Yes, there is a reason, but it is far from being a good or suf-

ficient one. When the Lord first came, He was seen in outward human form. He lived a life as concrete and visible as that of any man. What He said and did was written down as plain matter of history, and remains definitely recorded to this day. In other words, He then came in person. But His Second Coming was not in person. It was a new revelation of Himself in His Word. It was a coming to the minds of men, — not to their bodily senses. It was an opening of the Scriptures, and a bringing to view of infinite stores of Divine wisdom contained in them, hitherto unperceived and unknown. The Lord Himself is presented as the very centre and source of that wisdom. Hence it is possible to see and understand Him with a clearness and fulness which in past ages was never even imagined.

But, alas! too often we have no living perception of this fact. The Second Advent of the Lord lacks reality to us, because it is spiritual, and not natural. We are so thoroughly immersed in merely external things, that we do not fully grasp the teaching, and bring it home to our hearts. For any such failure there is no excuse. So far as it exists, we ourselves are to blame for it. The New Church has no cause for being, unless it is a dispensation of higher truth. And we have no right to call ourselves New-Churchmen, unless we have some apprehension of that truth. The fact that it is spiritual, is the very ground on which we profess to value it. So, if on that ground the Second Coming of the Lord seems to us obscure, we may well mistrust our own state of mind; we may well ask if we are not more or less blind to all that is spiritual. And the answer can hardly fail to be in the affirmative. Such being the case, it becomes our duty to shun, as sin against God, the inordinate love of those lower objects of desire, which prevent the shining of truth from above. If in heart we stand in our right relation to the Lord, — that of striving to do His will in all things, — we cannot lose our hold on the eternal verities. The matter is one which lies within our control. There is no intrinsic reason why the Lord's Second Coming should not seem as real as the first. The trouble, whatever it be, is in ourselves.

For, if we reflect on the subject, we cannot fail to see that there is no way of knowing the Lord except by means of His Word. "Search the Scriptures," He says; "for they are they which testify of me." Outside of the Bible, where can we find Him? Destroy the Bible, blot out the memory of it from the minds of men, and they will not even know that there is a God, or that Jesus Christ ever lived on earth. But in the Bible our Lord God and Saviour is brought to view. Not only do the Scriptures testify of Him, but they are filled with His teachings. Of those teachings He says, "The words which I speak unto you are spirit and are life." When, therefore, we are told that the Scriptures are Divine truth itself, and that, being Divine, they contain infinite meaning, — when we are led to perceive that within them is an internal sense now for the first time revealed, — when by means of that sense we are given a full and intimate knowledge of the Lord Himself, and are brought into His very presence, — nothing surely can seem more reasonable and probable than that this is the method of His Second Coming. There is indeed no necessity for another personal manifestation. The work which He did in that way was done once for all. But there is abundant need of our understanding Him better, and of our entering into a deeper and closer relation with Him, such as the opening of His Word can alone make possible.

Notice how distinct and positive is the instruction we have received. "By the sense of the letter of the Word there is conjunction with the Lord and consociation with angels." "The Word is in all the heavens, and angelic wisdom is from it." These two headings from the "Doctrine of the New Jerusalem concerning the Sacred Scripture" teach us what kind of a book the Bible is. Holy beyond all comparison with other books, it forms a connecting link between earth and heaven. Rightly understood, it is God now speaking to us. The important thing is that we should rightly understand it. And this great need the opening of the internal sense supplies. So far as our minds are enlightened to perceive that sense, it will grow more

and more clear to us; we shall feel the Lord's presence more and more, whenever we read or hear His Word. Thereby will be fulfilled His promise, "I will not leave you comfortless, I will come to you."

Is not this a real coming? Can we not truly say that no other coming could be so real? It is indeed the only possible way of bringing us into direct communication with the very thoughts of the Most High. It is the only possible way of placing ourselves under the Divine influence. Do we realize that our relation to the Lord, if it ever amounts to any thing, must be spiritual? When He was living visibly in the flesh, and men saw His form and heard His voice, He was as nothing to them, unless they came into spiritual touch with Him. Those who knew Him as their Master, and called themselves His disciples, were few in number, while the whole civilized world of that period lived in total ignorance of His presence. If they did not establish some kind of *spiritual* connection with Him, they established none at all. So has it always been; so must it always be. No other relation can have any value or reality.

"By the sense of the letter of the Word there is conjunction with the Lord and consociation with angels." This, as we have seen, is the teaching and the promise. Could any thing be more explicit? The question for us to consider is, How far have we put it to the test? If the Lord comes to us in His Word, it is for us to go forth and meet Him there. It is for us to "search the Scriptures," and to learn for ourselves that they testify of Him. If, in doing so, we humbly and prayerfully seek the Divine guidance, as contrasted with our own mere selfish prudence and pleasure, we shall soon find out whether or not we are looking to the right source and in the right way. The proof that we are thus looking, will be a rejoicing of the heart and an enlightening of the eyes. Conjunction is a word which means a great deal. It is literally a joining together. As between man and the Lord it signifies a joining together of man's will with the Lord's will and of man's thought with the Lord's thought, so that the two are at one with each other. A

less intimate, but very precious, term is consociation, which, as applied to the connection between men and angels, tells of the love which both may feel for what is good and true, and by which they may be bound together in inward harmony.

At the risk of tedious repetition I urge upon you the importance, yea, the necessity, of making this doctrine of the Second Coming of the Lord a practical one, and the basis of a constant living relationship with God our Saviour. The opened Word, in which He is to be seen as in the clouds of heaven, should be to us the medium of His presence, and the constant source of light and inspiration. Try it and learn for yourselves. Go to the Scriptures as your holy oracle, and see if they do not make the path of life plain before you. Not that we can expect to perceive intuitively their full meaning. At the present day it is but little of the internal sense that we are able to apprehend in this manner. A maxim with which we are familiar is that "the Word is not understood without doctrine." The doctrine is itself to be "drawn from the sense of the letter of the Word, and confirmed thereby." We have a Divinely chosen leader in this field of discovery. Emanuel Swedenborg is the Lord's appointed agent in showing us the doctrines by which the whole Word is to be interpreted. Without the help which comes to us through his writings, the Bible would still be to us a sealed book. This we all freely acknowledge. But, lest there should be any obscurity on the subject, let us recall his own definite statement regarding it.

Since the Lord cannot manifest Himself in person, . . . and nevertheless has foretold that He will come and found a new church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me on this office, and that He afterward opened the sight of my spirit, and so has intromitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now uninterruptedly for many years, I testify in truth; likewise, that from the first day of that call I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone, while I have read the Word. (True Christian Religion, n. 779.)

That is to say, it is through the instrumentality of Swedenborg that we gain our first knowledge of the internal sense of Scripture or of the fact that there is such a sense. By the same means we are made acquainted with the general doctrines or principles, without which the Scripture cannot be understood. These came to him, as he says, from the Lord alone, when he read the Word. They shone in his mind like light. He had an intelligent perception of them, and was able to give them verbal expression. Thus they constituted a new revelation, which is distinctively that of the New Church, signified by the New Jerusalem in the Apocalypse. But even this revelation is not equally intelligible to all; for again we are taught that "genuine truth, which will be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord" (Sacred Scripture, n. 57). And it is further explained that enlightenment is "with those who love truths because they are truths, and who make them uses of life" (*Ibid*). Hence it is not enough that we should accept Swedenborg as a teacher, and have confidence in his authority. This is well as far as it goes; but we need one thing more. We must have some measure of that enlightenment, without which no genuine truth can be perceived by any one. We may not in any manner or degree discover the truth for ourselves; but it is essential that we see it through our own eyes, and not through the eyes of others. Or, — what is the same, — there must be a shining of the light, from its original source, into our minds. We must, ourselves, behold the Lord in His Word, and not be content with the mere doctrinal affirmation that He is there revealed. We must feel His presence not only in general, but in particular passages, when we resort to them for strength and comfort. This is the enlightenment which is necessary for all. This is the enlightenment which can be assured only to "those who love truths because they are truths, and who make them uses of life." Men who are in such a state will never arrogate to themselves superiority, by claiming that they are enlightened above others. But the very desire of knowing

truth for the sake of living it will make them humble. Their attitude toward the Lord will be that expressed in the prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law."

It is therefore evident that the Lord's Second Coming will become to us a living reality, only in the degree in which His Word, when we read it, is perceived to be filled with His presence and with His Divine power and glory. We must needs read it in the letter; for that is the form in which it was given us here on earth. But the letter is now seen to be luminous from the higher senses within. The Lord Himself is also seen in those higher senses shining as the sun. We do not indeed behold His outward person. Yet is our relation to Him none the less absolutely personal. In and by the letter of the Word we may, if we will, have actual conjunction with Him as the one supreme object of worship, — God manifest in His Divine and glorified Humanity. There is nothing shadowy or abstruse about the matter. But the literal sense of Scripture is appointed to be a real bond of union with our real and only Lord. It is our part to make a faithful and constant use of it for this purpose.

To recognize the Lord as ever present in His Word is to open the way to every kind of communication with Him. It is a long step toward feeling His nearness and helpfulness at all times. It cannot fail to give us fresh strength and courage whenever we approach Him in prayer. Yea, it must sound the keynote of every sincere petition; for our sole desire will be to have Him lead us by His truth and teach us. There is no happiness worth possessing, which is not expressed in some lesson or aspiration of Scripture. Even those who understand the Bible most imperfectly, can learn from it the things for which they ought to ask. Whoever wishes only to do the Divine will, can always find in the Bible all he needs to live by, and to keep him in the stream of Providence. To pray to the Lord in the spirit which the Word inculcates, is to obey an inspiration and impulse which He Himself imparts. It is to pray not only *to* Him, but *from* Him.

"The church specifically," so we are taught, "is where the Word is and the Lord is thereby known" (Heavenly Doctrine, n. 246). Hence it follows that, if a church possesses any genuine vitality, the Lord and the Word must be the very heart and centre of it. By this is not meant merely that a knowledge of the Lord through His Word constitutes the church; but His actual acknowledged presence is the one thing needful. Herein consists the difference between the conceptions of past ages, and those with which we ourselves are, or ought to be, familiar. As a general rule the Saviour has been thought of only as an historic personage, — one who, at a certain time came down from heaven, and lived a while on earth, returning afterwards to heaven, and forever sitting, perhaps even literally, on the right hand of God. The doctrines of the New Church declare Him to be the one God Himself, Jehovah of the Old Testament, who came into the world, that the world through Him might be saved. He came by taking on Himself men's nature, and living as a man among them. That nature, born of the virgin Mary, received, from her, human infirmities, and all kinds of tendencies to evil. For this reason it was subject to temptations from infernal spirits. In these temptations He was always victorious. Overcoming for Himself, He overcame for all mankind. He reduced the hells to subjection, at a time when they had gained almost complete ascendancy over the souls of men. Thus their Father became their Redeemer.

But this work was not done, nor could it be done, without effecting a radical change in His assumed Humanity itself. With every victory gained over the tempter, some evil tendency was removed from it. The Father Himself, — the infinite Divine life which it embodied, — was gradually brought more and more fully to view. As the finite imperfections of the lower or maternal nature were put off, there came down into the place of them the perfect love and wisdom which are God's very essence. In this way the external natural Humanity was made Divine. The Son of man was glorified. "In him," as the apostle says, "dwelleth all the fulness of the Godhead bodily."

To see Him is to see the Father. To know Him is to know the Father. To love Him is to love the Father. Outside of, or apart from, Him there is no God. He has all power in heaven and on earth. That is to say, in the Divine Humanity of our Lord Jesus Christ all of Divinity is concentrated. He is the one true object of worship to men and angels.

Such is the God revealed to us in His opened Word. He is not a God afar off, but one who is ever near. He does not hide Himself in heaven beyond our reach, but has His eternal dwelling-place on earth, that is, on the plane of our earthly experiences. He who was the Alpha has become also the Omega; He who was the First, has become also the Last. He is forever present with us, forever standing in the midst of us, our living Lord and Saviour. It is for us to make a new covenant with Him, and, having made, to keep it.

How different is this vital relationship with the Lord, from a mere historical connection which is traced back through the centuries! The difference is that between the actual consciousness of His nearness, and the effete traditions of the past. To know Him as present in all the fulness of His Divine Humanity, is the first step toward genuine dependence on Him. It opens the avenues of intercourse between Him and ourselves, and gives a substantial reality to prayer. It makes conjunction with Him possible. It brings the experience of His saving power; for it enables us to see that He delivers us from evil, not by virtue of our belief in certain things which He did nineteen hundred years ago, but by His Omnipotence now exercised directly on our behalf. The saying is as true to-day as it ever was, "Because He is at my right hand, I shall not be moved."

"We preach Christ crucified," was a declaration of the Lord's disciples after His first advent. But the special function of those who proclaim His Second Coming is to preach Christ glorified. This is the great Gospel of the New Church. Of striking significance is Swedenborg's memorandum at the end of "The True Christian Religion," the last of his published writings:—

After this work was finished, the Lord called together His twelve dis-

ciples who followed Him in the world, and the next day He sent them forth into the whole spiritual world, to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages, according to the prediction by Daniel (vii, 13, 14), and in the Apocalypse (xi, 15); and that blessed are they who come unto the marriage supper of the Lamb. (APOC. xix, 9.)

"The Lord God Jesus Christ reigns." That is our evangel. It is indeed good tidings to those who are ready for the message. In it are involved all the highest hopes and aspirations of future time. It is the promise of endless and increasing happiness for men. If the Lord God Jesus Christ reigns, then will His Word be the supreme law of human lives. If the Lord God Jesus Christ reigns, then will a new era of love, peace and righteousness dawn upon the earth, — the three essentials of Christian faith and practice, namely, "acknowledgment of the Lord's Divinity, acknowledgment of the Word's holiness, and the life which is called charity," will hold undisputed sway.

Brethren, can we not, as a church, turn aside from irrelevant matters, drop collateral or subordinate issues, and fix our gaze, more earnestly than we have ever done, on these vital principles of our religion? All the strength we have for our own warfare with evil, or for the influence we may exert over others, must proceed from the consciousness of the actual presence among us, of our living Lord. This is what His Second Coming should mean to us. Let us be satisfied with nothing less. There are those to whom the New Church stands for little more than a correct system of doctrine. There are others who regard her as performing her chief service in providing them with suitable outward worship. Be it ours to feel deepest gratitude to her, because she brings us face to face with Him who forever "speaketh righteousness, mighty to save."

JAMES REED.

THE CORRELATION OF SWEDENBORG'S COSMOLOGY AND THEOLOGY, AND THE PLACE OF THE "PRINCIPIA" IN HIS WRITINGS.

THE most relentless form of iconoclasm is the prevailing spirit of our present age, and its most bitter attacks are turned against the very foundation of the Christian religion. In fact we have the anomalous condition, in the so-called New School of religious thought, of an attempt to formulate and construct the essential doctrines of Christianity upon a fundamental concept of its Author which deprives Him of all His Divine attributes and, in some instances, even rejects His historical existence. So intense and even violent is this wholesale spirit of destruction that it is sometimes even hazardous for one to affirm a belief in the Virgin birth of Jesus and His Divine nature. Such concepts are now classified with the fairy tales that delighted our childhood days, and are not infrequently held to indicate a state of mental stagnation, if not retrogression and degeneration.

Whenever we enter upon an investigation concerning spiritual and rational truth, we find our path beset with countless difficulties and bitter opposition. At the very outset, the idealist interposes his subtle and often hair-splitting reasoning about the non-reality of the outer objective world; and, after him, follows the materialist with his grosser concepts of mind and spirit. Were we to take the time to reduce these seemingly antagonistic views to their lowest terms, we should find in each a certain underlying form of Monism, so that they do not differ, after all, so essentially in their ultimate conclusions. For that reason, it were a matter of small consequence, whether we speak of idealism as a refined form of materialism, or of materialism as a grosser form of idealism.

Did the prescribed limits of this paper permit, it could be shown by means of Swedenborg's Doctrine of Forms, that each

school, when reasoning from its own standpoint, has somewhat of truth, but that the absolute truth cannot be attained unless these seemingly opposite schools are brought together, or merged into one common system.

In an orderly and systematic study of the Correlation of Swedenborg's Rational Psychology and Theology, we shall find this common system and thus be fully prepared to meet and satisfy the objections of each of these schools.

As having a bearing on this matter, it might be well to give Swedenborg's own words in regard to the useful studies and the harmful. He says:—

In general, sciences are nothing else than means of becoming wise or of developing one's rational mind. They who are in truths are able to acquire many confirmations and thus to fill up their ideas.

The useful sciences are:— Physics, Chemistry, Pharmacy, Anatomy, Mathematics, Astronomy, Architecture, Botany, Metallurgy, History, The Government of Kingdoms, and the like, by all of which as means, everyone is able to become rational. But there are some sciences which utterly destroy the faculty of thinking and annihilate the rational — as for instance, *Scholastics* — when they describe one plain matter, intelligible to all, by means of many scholastic terms, until no one understands it.

Philosophy, where a judgment is formed by means of a train of inferences, from definition of terms and conclusions thence — which, when they are linked together, set forth such things as can be understood by no one, nor what is their connection. They take away all reason, when, nevertheless, they comprise nothing else than may be explained so simply that it may be understood by any one who pleases.

Logic, which analyzes verities and assigns them a place among things doubtful, and still more, when by means of many propositions, a single matter is to be unfolded, which is there involved. The conclusion is, on many occasions, such that it is intelligible without any syllogism: — such sciences bring it about that man loses common sense and becomes insane. (Smaller Diary, n. 4578.)

In his philosophical and psychological studies, or by means of them, Swedenborg constructed a perfect system of Rational Psychology, as he himself expresses it, "From the thread or lead of reason," that is, from mental processes arising from the various activities which poured in through his senses from the

outer, objective, world of his environment. The mental activities thus obtaining, arising from impressions pouring in, and ideas and concepts of nature thus resulting, were evidently modified and arranged according to Divine order by means of influx from the Lord, unconsciously received during this period, and thus an orderly natural rational degree of his mind was formed.

Towards the end of this period, he became conscious of being thus taught and led, for he has recorded many of the instructions thus received, how they were received and the mental processes thence obtaining in his mind. His intromission into the spiritual world with the natural rational degree of his mind thus developed and perfected according to Divine order, was, therefore, not only an orderly but a necessary transition; in that, by actually experiencing the activities of the spiritual world, he might be instructed in those spiritual and heavenly truths necessary for the unfolding and giving forth of his spiritual psychology and theology. Of this duplex life he says: "It was given me to instruct the angels, because it was given me to be by turns in both worlds, and from one to explore the other."

Of his studies in natural science he says: —

Since it is so perilous to explore and investigate spiritual and heavenly things by means of the natural sciences alone, from the Divine mercy of God Messiah it was granted me that I should dare to do this, not from my own attempt, however, but from the inspiration (*ex inspiratione*) of God Messiah. . . . Now because these things are the cause of all human error, and also the perverted state of the human mind, therefore lest mortals should constantly fall backwards into error — from life to death — out of the mercy of God Messiah, Heaven was so opened to me, that I might be enabled to associate and converse with its inhabitants and thus gain experience and knowledge in spiritual things, in order that natural things can be conjoined with spiritual. (*Adversaria*, Vol. IV, nn. 1281-85.)

His rational psychology had, however, been developed and constructed by means of certain subsidiary sciences or doctrines, which he, time and again, asserted were entirely new to the world, namely, Series and Degrees, Forms, Modification, Correspondence, Representation, and Influx, given to him from

time to time as needed. Indeed, the universal principles of these sciences seem to have been given him, even before he began his "Search for the Soul"; especially that concept of the universality of discontinuity obtaining everywhere throughout nature, leading him to thus postulate it later, "*In natura nihil datur nisi discontinuum.*"

I think it is not going too far to maintain, that these subsidiary sciences were so many revelations of natural truth which, in his letter to Oetinger a few years before his death, he said formed the terminus and basis of the spiritual truth, to set forth which in his theological writings he was being prepared.

May we not, perhaps, regard his preparation in natural truth and its subsequent use in his theology, as similar to, and corresponding with, those introductory truths of the Word, as set forth by John the Baptist at the first Coming of the Lord? John prepared the way for the spiritual truth from the Lord, and, in like manner, the orderly and intelligent comprehension of the cosmos, which was given to Swedenborg, prepared him for the reception and understanding of those great spiritual truths given to him after his intromission into the spiritual world, and culminating in the Doctrine of the Lord.

As a corollary, does not the same hold true of those who accept the truth of Swedenborg's mission and revelations? Will not an orderly study of his science, philosophy, and psychology, prepare them for a more interior reception and understanding of his theology, and, at the same time, fit them to meet and answer all attacks, from any source whatsoever, against Christianity and the Divinity of its Author?

¶ It will be the aim of this paper, in a confessedly imperfect way, to inquire, whether a correlation of Swedenborg's cosmological system, as found in the "Principia," may be so firmly established with his theology that it will throw some light upon many of the perplexing questions arising in a study of our Lord's life on earth, in the Person of Jesus.

We who accept these revelations are taught that the Person of Jesus was the culminating and ultimate stage in the assump-

tion of the natural or human degree, by the Lord in His descent through the ages to lower and lower stages. But, at the same time, have we not been wont to regard the material body, thus assumed by the Lord, as of the same nature, intrinsically, as that of man, and this regardless of Swedenborg's statements to the contrary? Thus he says: —

Every one derives the *esse* of his life, which is his soul, from his father; the body is the *existere*, thence proceeding, hence the body is the effigy or form of the soul and the soul, through the medium of the body, exercises at pleasure the various activities of its life. . . . They who make the Humanity of the Lord like that of another man do not think of His conception from the Divine, nor do they think that the body is the effigy of the soul. (*The New Jerusalem and its Heavenly Doctrine*, nn. 287, 292.)

The doctrine of the Lord, Swedenborg says, is the true and only test for measuring and examining all truth, and that it therefore enters into the minutest details of all other subordinate doctrines; also, that His Divine Human is the inmost of every created thing, but apart from space.

All through the History of Philosophy do we perceive that glimmerings, more or less lucid, of the Divine Humanity have appeared, in many of the systems of philosophy, quite markedly so, in recent times in the Absolute Spirit of Hegel, the *Vraie Grande Etre* of Comte, and the Unknowable Reality of Spencer. These philosophers, however, have apparently seen but the shadowy outline of the Divine Humanity, through the semi-translucent creations of their own intellects.

In seeking a correlation of Swedenborg's cosmology and theology, it will be necessary first to consider two of his most important subsidiary sciences, Series and Degrees, and Forms; for without a proper comprehension of these no such correlation can be established.

The science of Series and Degrees would be called a Universal Law of Progress by our modern school of philosophy. But, contrary to the present concept of progress, it postulates a progress through successively distinct and essentially different stages of discontinuity. As we have previously stated, this concept of

discontinuity was apparently given to Swedenborg before he began his scientific studies, for we find it at the very outset in his earliest investigations a fixed idea in his mind, never worked out but taken for granted.

The science of Series and Degrees does not, however, explain how progress ensues from a lower to a higher stage; but, on the contrary, it merely postulates a progress of discontinuity. It is necessary, therefore, to consider the Doctrine or Science of Forms, in conjunction with that of Series and Degrees, when we seek to explain how progress passes from a lower to a higher series.

The idea of a series admits of two different concepts or interpretations, one of which implies a progress of continuity and consequent homogeneity, the other one of discontinuity and consequent heterogeneity.

A continuous or homogeneous series is one in which each increment of progress has sought the same common end, the end of the series. Such a series has, therefore, its minimum and maximum stages of perfection of the end sought by the series. In the lowest or minimum stages, this end is scarcely, if at all, perceptible; but, as progress ensues, it becomes more and more apparent, most fully realized in the highest stages, from which, if we descend, we shall always find it imperfectly expressed yet always perfect, for its place in the series.

Successive progress takes place discontinuously when the end sought by the lower series becomes, as it were, the matrix or beginning of a new and higher series, seeking a higher and more complex, hence essentially different end.

Continuous Series, which follow, or flow from one another in this manner, involve time in the perfection of the various ends sought, and are said to follow one another according to *successive order*; when taken together as a whole, they are said to form or constitute a *discontinuous* series. This discontinuous series, in turn, seeks a common or *ultimate* end, of which the various ends of the homogeneous series are so many representative stages or degrees of its perfection, and which, by their re-

spective uses in their series, correspond to certain attributes of the ultimate. Hence a discontinuous series is one of as many degrees as there are distinct and different homogeneous series, and the transition from a lower to a higher marks the change from a lower to a higher degree. All the members of the same homogeneous series are of the same degree, though more or less perfectly expressed, according to their relative places in the series. Furthermore, the end of one discontinuous series, in turn, serves as a matrix or beginning of a new and higher discontinuous series; in which case they are said to follow one another in *successive* order and thus to form a *universal discontinuous series* seeking the universal end of all series, continuous and discontinuous. This universal end has existed potentially in each and every stage of progress. It has been, as it were, a certain *self* or *cause* which has given continuity to the otherwise discontinuous progress, and has established the *raison d'être* of every increment of progress.

When the various ends of the discontinuous series are brought together in this ultimate or cause of the series, the *ultimate* becomes a discontinuous series in *simultaneous* order and the various ends are said to co-exist, one within the other simultaneously: hence simultaneous order is the resultant of successive order, or, as Swedenborg says: "Simultaneous always arises from successive, and one contemplates the other in itself as the cause contemplates the effect, and the effect the cause."

Returning once more to a further consideration of the discontinuous series, we find, that the universal end of the universal series was the first in point of concept, but the last in point of time, and also in each discontinuous and homogeneous series the end was always first in concept but last in time. From this we perceive that the universal end, which is the end of all others below it in degree, was, however, the secondary or mediate end of the Absolute, it is the shadow of which the Absolute is the Substance.

The ontological use of the term 'form' has a two-fold application; that relating to substance, that relating to motion.

Motion and substance are therefore inseparably correlated, one with the other. But so long as this motion exists in substances of the same kind or degree only, it becomes or remains a tendency or conatus seeking a certain form of determination. In order that it may be realized or actualized, the activities of motion obtaining within this substance must come into contact with those of a substance of a lower degree, having a reactive and essentially different form of motion, in which case, the higher form realizes itself by means of the substances of the lower degree, and thus produces figure. Figure is, then, the arrested or modified motion of the higher 'form,' it is the external of which 'form' is the internal.

Swedenborg states this in another way when he says: —

That which proceeds from anything derives its essence from that from which it proceeds, but is clothed with such things as serve for communication, thus for use in a lower sphere. Those things with which it is clothed are drawn from such things as are in a lower sphere in order that the internal, from which it proceeds, may act in the lower sphere by such things as are there. (*Arcana Cœlestia*, n. 5689.)

If now we consider the nature of substance in the light of the science of forms, it becomes necessary at the very outset, to distinguish between that which is substance *per se*, and that which is derivative. From the definition of form already given, it follows, that pure substance, or substance *per se*, must at the same time possess motion *per se*, or in other words, it must be the primal cause of all motion, life, and activity in the universe. This is called the 'spiritual form' by Swedenborg, of which he says: —

It is above all created nature therefore incomprehensible and inexpressible by the sublimest analysis of the human mind. Form in the abstract, contemplating others, according to their order, outside itself and yet at the same time in itself, where they are perfect. Unless this form should flow into the lower, these could not exist or subsist, nor be moved, much less live. (*Œconomia Regni Animalis*, Trans. III, n. 267.)

These are at once seen to be attributes of the Divine and Swedenborg was evidently led to a rational knowledge of this

spiritual form in his philosophical investigations. After his intromission into the spiritual world, he there learned that it was the Divine Human of the Lord. This spiritual form is the primal or absolute cause of the universe, and hence of the finite human, and we shall have occasion to refer to it more at length, when considering the "Principia." From it and by means of it, all things were created and are sustained; it is, therefore, the source of all life, activity, and motion in the universe.

We may reverently think of the spiritual form as the Divine Humanity of the Lord, formed in Himself of uncreate substance within Himself before the creation of the universe. In other words, the spiritual form, if we may now use that word in its purest sense, is the form of the Divine. Of the Divine, Swedenborg says:—

The Divine is not properly form, but pure essence, life, intelligence, wisdom, abstracted from space, time, figure, motion, change, so incomprehensible, for it is whatever is perpetual, infinite, eternal, sacred, illimitable. It is the idea, law, order of the universe. (*Œconomia Regni Animalis*, Trans. III, n. 268.)

Does not the Lord refer to this spiritual form when He said, "And now O Father, glorify me with thine own self, with the glory I had with thee before the world was"? (JOHN xvii, 5.)

Of the discontinuous series of forms below the spiritual and derived from it, Swedenborg says:—

The spiritual proceeds from the Divine, the celestial is created from the spiritual, the vortical is produced and flows from the spiritual, the spiral from the vortical, the circular from the spiral, and the angular from the circular. So through a long series, or through six degrees, that which in itself and in its nature, is more imperfect, is successively derived from the most perfect, never-the-less, there can be nothing in its own sphere more perfect. (*Ibid.*, n. 272.)

He calls these the purely natural or lifeless forms, since they possess neither life nor intelligence, and he furthermore says:—

In order that we may represent to ourselves the idea of the generation and derivation of such forms, or of how one is derived from the other, it is necessary that we entertain the idea of the inexistence of the superior forms

in each of the lower or inferior; one flows into the other in such a manner, that that which is prior, is always interior, and that which is posterior is always exterior. (*Economia Regni Animalis*, Trans. III, n. 273.)

Besides the above mentioned forms which are the purely natural forms of the universe, of which the celestial is the first, there are others which are called forms of life and therefore spiritual. These forms are created and accommodated, not only to the principle of motion, but also to the reception of life and intelligence through influx from the spiritual form on which account they are images and likenesses of its operations and on that account are called spiritual forms. (*Ibid.*, n. 269.)

When we are elevated from lower to superior forms we are said to ascend into a superior, prior, and more universal and purer nature, world, indeed to the superior heavens, yet in any sphere whatsoever, there is an inferior and a superior region. In each degree when forms are raised through this scale, something terrestrial, perpetual, and infinite is added and taken on. (*Ibid.*, n. 271.)

If we carefully consider the interrelation and interdependence of these series of lifeless forms and that of the forms of life, we shall be able to establish the "soul of truth in things erroneous," possessed by idealist as well as materialist, and at the same time understand how they are merged into one common system in Swedenborg's Doctrine of Forms. Such a study, while of great importance, is never-the-less out of place in this paper.

Having thus considered the two most important of Swedenborg's subsidiary sciences, as far as is necessary for our use in connection with this study, let us turn to the "Principia" and see whether any correlation may be established between this work and those written after his conscious intromission into the spiritual world.

To one who has made a serious study of the "Principia," from a point of view which regards that wonderful work as being more than an exposition of cosmology, it must at once become apparent, that within this work is contained, *in ovo*, his whole system of philosophy, psychology, and theology, from which they were developed seriatim in orderly sequence. His Rational Psychology reached its culmination in "De Cultu et Amore Dei," especially in the yet untranslated third part published in

the photolithographic works. His science, psychology, and theology constitute a trichotomous discontinuous series, seeking as the ultimate end the all comprehensive doctrine, the Divine Humanity of the Lord.

But from our previous discussion of the doctrine of series and degrees, we have seen that the ultimate end of a discontinuous series, while the first in point of concept, is the last in point of time, being, as it was maintained, potentially present in each and every stage of progress, establishing the *raison d'être* of each increment of progress, continuous or discontinuous. If those postulates be accepted, it at once follows that his theological doctrines constitute the soul or activity, which from the very outset was forming and constructing stage after stage according to Divine order.

In my article on the "Correlation of Swedenborg's Psychology and Theology," published in the *Messenger*, Nov. 24, 1909, I sought to show, that the soul forms and constructs the material body to become its tool or instrument, whereby it may be put *en rapport* with the external world and thus mind become developed. In like manner, we may consider the "Principia" as a corresponding body of the theological doctrines which were forming and constructing it — unconsciously to Swedenborg.

This view is in perfect harmony with his whole system, not only of cosmology, but of theology, and is moreover, the only one which reconciles any correlation of his psychology and theology.

From the "Principia" we learn that the descending process of creative activity was finally arrested in the angular form of the mineral kingdom. From the science of forms we have seen that the higher forms are inexistent within the lower, so that there were potentially present within this ultimate, the pre-existing forms of the vegetable and animal kingdoms, which by means of Divine influx from the spiritual form were brought forth and developed one after another in orderly sequence. First the vegetable series, then the invertebrate animal series culminating with cephalopods and insects, then the vertebrate

series ending with reptiles and birds, and lastly, the series of placental mammals; each series seeking a representative end, all of which were collated in the ultimate end of nature — man.

But man spiritual, not man physical, was the universal end which must be sought in the *Maximus Homo* of heaven.

Such is a general and undifferentiated concept of the cosmology of the "Principia," which will be found to correspond to what is taught in the theological writings in many places, as for instance in "Arcana Cœlestia," n. 3702 where we find it stated that there is a *descent* of Divine activities and an *ascent* back through man to the Divine.

Let us now turn to a more specialized and critical study of the "Principia."

In the "Principia" we find two distinct and essentially different series, one of which, the series of Finites, is the cause or generatrix of the other, that of the Elements. It will be our aim to show that the series of Finites is to be associated representatively with the Divine Human of the Lord, and the series of Elements with the finite human of man.

In using these terms 'Finite' and 'Element,' Swedenborg was evidently compelled to take those terms he had at hand. How difficult it was for him always to find suitable terms to express the transition from a lower to a higher degree he has told us in *Transactionum de Cerebro*, pp. 179-182, where we learn that he was obliged to use the same word in different degrees to express essentially different but analogous things. It might be well to remark in passing that we must use much insight in interpreting certain words, and, first seek the degree in which they are used.

There are seven Finites in the series of Finites; the first five of which partake more or less of the Infinite, according as they are more or less removed from the first Simple, but in the sixth and seventh they reach a material stage in which all attributes of the Divine are wanting and where there is, as it were, absolute death.

The limitations of this paper will not permit our discussing the nature of the Finites any more than is necessary to establish the truth of our postulate.

Each of the first five Finites possesses an Active and a Passive principle or quality, and the more we consider the terms active and passive, the more will it become apparent that these terms correspond to 'form' and 'figure' in his Ontology, and 'essence' and 'existence' in his Theology.

In the use of the word 'finite' in the "Principia," Swedenborg evidently does not intend to describe or postulate that which was in its essential nature actually finite, but, on the contrary, it is a concept which involves its partaking more or less of the Infinite. In other words, it would appear to be the only means he had at the time of expressing a process of finiting the Infinite so that the resulting finite should still partake more or less of the Infinite, if we may be permitted to express it thus. Thus when describing his first Finite, which he postulates as the first Substantial — the *prima substantia* — of the universe, it is at once apparent that Swedenborg had in his mind a certain concept of the Infinite. If all thoughts of space and time be removed from our mind, we shall be able to associate this finite with that Divine process of finiting the Infinite by means of the infinity of space — or, in the language of the Doctrine of Forms, it is Infinite Figure, Infinite Form, since in the Infinite, form and figure constitute one, as Divine *Esse* and Divine *Existere*. Moreover limiting the Infinite even in the sublimest of thought is to finite it; and therefore the creation of infinite space was necessarily the first stage of the universe.

Within the First Finite, Swedenborg says was "latent a cause of producing a new Finite," hence the second derived its origin from the first.

The Second Finite, in turn, must be associated with the in-filling of infinite space with the presence of the Infinite, in which case, the Divine fills all space without occupying space, as shown in "Divine Love and Wisdom," n. 69.

At this stage in the process of finiting the Infinite the first real finite of the universe was brought into actuality by the creation of the first Element — or Universal Aura — which Swedenborg calls the "Form of Forms" of the universe. As-

sociating that term with the ontological definition of Form already given we see that within this form are contained, as so many conatuses, the infinite variety of forms of the universe. Here we perceive that the process of finiting produced this universal finite which actually fills the infinity of space of the First Finite. The passivity of the Second Finites, that is the rendering them as it were inactive, became the lower plane or degree, by means of which the activity of the First Finite could form or realize itself, in thus producing this first elementary finite of the universe and filling the infinity of space with this universal Aura, from which all else below it in degree was derived. This Aura was the secondary cause of the universe — the sphere and realm of the human soul, and Swedenborg styles it in the science of Forms as the perpetual vortical or celestial. Of it he says: —

This celestial form is the natural beginning or origin itself of active forces, conatuses and motions, from which the others flow, for this is the first of all, and the supreme form of nature, so that it may almost be said to be nature in her first infancy. This is the most constant form for remaining in its own state of purity, from which, if it were diverted, it could never be restored to its own pristine perfection. (*Œconomia Regni Animalis*, Trans. III, n. 266.)

The form of motion of this element is almost as incomprehensible and unknowable as that of the Infinite, having reference to an infinity of centers, and of such almost infinite rapidity as absolutely to eliminate space and time. From its substance through influx from the spiritual form the human soul is produced, the only living activity within us. Since this atmosphere fills the infinity of space and its motion is of such a nature as to receive and transmit influx of motion from the spiritual form, it is the universal atmosphere by means of which the Lord rules the whole sidereal universe; and since its motion regards an infinite number of centers and the human soul is composed of its substance, it follows, that each *human* individual is a center of influx of life from the Lord.

The Third Finite in turn derived its origin from the Second and thus the finiting of the Infinite descended to a still lower

degree. This Finite in turn gave rise to and controls the second of the Elementary series, the magnetic ether or aura, the universal and controlling atmosphere of each solar system throughout the universe. This atmosphere regulates the movements of the planets about their respective suns, and satellites about their planets. Its actuality has undoubtedly been established by the late investigations in chemistry and physics, and it will probably be found to be identical with the new atmosphere which Professor Rydberg of Sweden claims to have discovered. Its reality as a new atmosphere prevailing throughout our solar system, when fully established and acknowledged by scientific investigators, will enable them to explain many things for a long time doubtful, such as magnetic storms, sunspots, northern lights, terrestrial magnetism, etc. The life principle of the vertebrate animals, the animal soul, is composed of its substance. Its substance in the cortex of the human cerebrum is that out of which the living activity of the soul is able to form plane after plane of the human intellect and thus construct its spiritual body.

The fourth Finite arose from the third in the order of succession of which Swedenborg says, "The whole solar and planetary chaos consisted originally of these fourth finites," and also, that they constitute what he terms "Elemental fire of the sun." This finite in turn gave rise to the third element, or ether, of which he says that its phenomena are "those exhibited near the earth in heat, light, and electricity." At this stage of the creation our earth, he says, "bade adieu to its parent, the sun, and became an individual planet in its incipient condition." It might be well to note that, in the "*Principia*," Swedenborg anticipates Franklin in establishing the identity of lightning and electricity; Rumford, Davy, and Joule in proving that heat was a mode of motion; and the science of electro-magnetism in associating the magnetic ether with ether in causing the phenomena of electricity. This atmosphere is the source of life both to the series of invertebrate animals and the higher forms of the vegetable kingdom, and constitutes the percipient plane of the human mind.

The fifth and last of the active or *substantial* finites arose from the fourth, and its actives, Swedenborg says, are the cause of the "culinary or atmospherical fire." This finite in turn gave rise to the fourth element or the air.

Water constitutes the sixth, and first *material*, finite from which in order the seventh or second *material* finite arose, the ultimate of the finite series.

We have considered the various finites and elements, from a purely cosmological point of view, as briefly as was consonant with obtaining an idea of their correlation. It now remains to seek a correlation of the series of finites with the material body of our Lord, assumed at His advent on this earth.

We have seen that the members of the finite series were, five of them, *substantial*, and two of them *material*. The ontological difference of these two kinds of finites we have not space to discuss; but we may remark in passing the subject, that the first five constituted so many descending degrees of the first Substantial and hence possessed each a corresponding degree of activity of that substantial, moreover each of these substantial finites after the first gave rise, and through its Active, the principle of life, to a corresponding finite element. In the two material finites the finiting of Infinity was arrested in what may be called absolute death.

A more extended study of these last or material finites would undoubtedly lead us into a most interesting and instructive comprehension of that much discussed and but little understood subject, the origin of evil. It would furthermore be an excellent halting place to meet and discuss the various concepts of both materialist and idealist and to find a common ground for both schools. Still further, we could arrive at a better understanding as to what is meant by 'mind' and how it originates and is developed. These and many other important questions could be very usefully discussed, but they are beyond the limits of this essay.

We have sought a definite end through what has undoubtedly appeared to have been, many stages of discontinuity, but the end

sought has always been potentially present in each and every stage, namely,—to establish such a definite order in the writings of Swedenborg, that their coördination in simultaneous order in the “Principia” may be proved to exist, and, therefore, such a correlation between his cosmology and theology established that, with this as a means to an end, we may be able to find a rational explanation of many incidents in the life of our Lord on earth.

If, as we believe, it was the ultimate end of Swedenborg’s preparation and mission to become an instrument for revealing Divine truth to the world, as ultimated in the doctrine of the Lord, would it not follow as a natural sequence from the law of progress expressed in the science of series and degrees, that the universal statement of that doctrine must of necessity include within it all of the discontinuous series of creative acts from that eternity of the past, when the universe was as it were in the first Simple, to the eternity of the future in the formation of the *Maximus Homo* in heaven.

In his work “The Infinite and Final Cause of Creation,” written not long after the “Principia,” we find much that assists us in interpreting it. In that work Swedenborg says that the Lord foresaw that in the development of the rational mind the soul would succumb to the will of the body, and that without this rational plane of the mind there could be no reciprocal conjunction between Him and man; therefore He not only foresaw, but provided, that He should come in time, and Himself assume a manhood, and a human shape, and thus in His own Person, become a nexus between the Infinite and the finite. “That through the Only Begotten Son of God the first Finites are connected with the last, and both with God, that the nexus itself is Infinite in the last and first alike.” Hence does it not follow that this body which He was to assume must have been provided through all His creative acts? In other words, if the law of progress be true, that the end of the universal series is *first in concept* but *last in time*, was not He throughout all the descending stages of creative acts, forming not only that which

sought in the material world the physical body of man as its end, but also the more universal or Absolute end, His own substantial body to be clothed in the last descending act with the material finites of the mineral kingdom?

We have postulated that in the "Principia" is contained, *in ovo*, every stage of Swedenborg's psychology and theology. We are now prepared, from what has gone before, to posit that in the material body of Jesus were brought together in simultaneous order every stage and plane of creative acts *ab initio* — for must not the infinite soul of Jesus have formed for Itself a body in perfect correspondence, capable of extending His power throughout the infinity of space?

From the Doctrine of Forms and the "Principia" we learn that all of the higher planes are inexistent within the ultimate. The sixth and seventh finites constitute this ultimate, within which all of the other substantial finites must have been inexistent even from the very first Simple itself. We are furthermore taught in the theological writings of Swedenborg that before the Lord's advent, there was no immediate influx into the ultimates of nature, but that such influx was mediate through man, also that the Lord assumed each and every plane of the finite human from the soul down to the material body (*Vide Arcana Cœlestia*, n. 6371 and elsewhere). Hence it becomes manifest that, in His descent through the heavens He must have assumed all of that which is derived from the father, or what corresponded to the human of Joseph, by infilling an angel with His Divine Presence; and, therefore, all that was assumed from Mary was the merely earthly material, the sixth and seventh finites of the body, together with the hereditary racial instincts which had been brought together and collated in Mary, as Swedenborg tells us in many places of his yet untranslated works this was done, in order that He might take upon Himself the evils of the human race. Hence in the glorification He separated, or put off, plane after plane of these finites from their corresponding elementary finites, beginning with the highest in the agony of the garden and passion of the cross.

We are told in the "Arcana" that His most grievous temptations came from the most subtle and interior evils of the celestial angels; and in overcoming these, He laid aside their nature, the last of which was the celestial degree of the human soul. When this was put off and replaced with the Divine of the Father — then, indeed, did He become our Father, and in this way we are able to think of Him as "Our Father who art in the heavens."

We are now prepared briefly to touch upon some of the incidents of His earthly life. We have seen that the series of finites was substantial in part, and material in the lowest, and that plane after plane was put off, or separated, from the elemental series, and replaced by corresponding planes from the Divine of the Father. May we not associate these temptations described in MATT. iv, LUKE iv, MARK i, in the last of which it is said, "He was with the wild beasts," with this process of separation and glorification? Of these terrible temptations Swedenborg tells us much in the yet untranslated works. Did not His body become more and more Divine substantial, so that very little if any of the material nature was left?

Would not the fact of the substantial nature of His body explain many of the incidents of His life, such as walking on the sea, calming the winds and waves, rendering Himself invisible when, as is described in LUKE iv, He passed through an angry mob unseen, *et cetera*?

In his work entitled "Adversaria," Vol. II, nn. 1452-89, Swedenborg explains how it was possible for the Lord to render Himself visible to His disciples and others.

This essay is meant to be a suggestive, rather than an exhaustive, study of the "Principia." Does not such a correlation as we have sought to establish give us at once the most sublime and glorious concept of our Lord Jesus Christ? For if we regard the universe as having been created out of the substance of the Infinite, then there must have been at the Advent a re-embodiment of each and every plane thereof in His material body, rendering it possible for Him to extend His power through ultimates into the immensity of infinite space and the heavens.

We are therefore able to see and understand the doctrine of influx, in that by the separation of the seven finites from the series of elements and making each of them, even down to the seventh, Divine, He has established an immediate influx from His Glorified Divine Human Body down to the very ultimates of nature; and this outside of and apart from the heavens, so that now the very ultimates are ruled by Him.

“For He knoweth our frame; He remembereth that we are dust.” (PSALM ciii, 14.)

GEORGE W. WORCESTER.

SWEDENBORG'S ESTIMATES OF PAUL.

AMONG the most striking memorabilia of the Seer are the spiritual estimates which he formed, during the great clarifying processes of the last judgment, of such men as Luther, Melancthon, Calvin, and Paul. In the case of the first three of these notable four, he published his notes in a finished form (*True Christian Religion*, nn. 796, 797, 798), but in the instance of Paul he left his estimates as he had set them down originally, a few inconsecutive pages of jottings, to be found, for the most part, in the *Diaries*. It is immediately noticeable, too, that Swedenborg's notes on Paul have not the scope of those on the Reformers, although he spoke more with Paul than with others (*Spiritual Diary*, n. 4412), and although he could have written much more than he did about the great Apostle (*Id.*). In the cases of Luther, Melancthon, and Calvin he witnessed and noted both the vastation and the redemption which the last judgment effected with them; but in the case of the Apostle to the Gentiles he saw and noted very little more than the severe and unfavorable effects which the judgment had on Paul in exposing in him, for the time at least, deeply unspiritual traits. Not an unlike exposé, and one quite as detrimental, is Luther's lot in the judgment (*S. D.*, nn. 5105, 5103), but Luther issues from his hard experiences in a comparatively short time: the favorable change in him begins and becomes evident so soon as one year after the full operation of the judgment, and therefore in season to be recorded by the Seer (*T. C. R.*, n. 7963). Paul's vastation, on the other hand, was prolonged, and probably continued beyond the date of the "*True Christian Religion*" (even Luther's was still in progress in 1763, see *S. D.*, n. 6097), and it may well be, therefore, that, because he could say nothing final as to Paul's destiny, the Seer did not revise and extend and publish his notes on Paul as he did those on the leaders of the Reformation. These latter he published for the reason, too,

that they disclose the principles underlying both the vastation and the redemption which the final judgment operated (T. C. R., n. 799); his memoranda of Paul's career in the judgment, however, deal quite exclusively with the vastation. Whatever the reason for leaving the notes on Paul as they stand in the Diaries, the Seer certainly presents the Apostle in a most prejudicial light, not easily moderated.

It is easy, however, to over-emphasize estimates that in any case had to be left one-sided. The reader of the notes on Paul must always bear in mind that only the vastation of Paul is described by Swedenborg, and that it is not pursued up to its outcome, whatever that was; and must bear in mind, therefore, that vastation draws out, and not only isolates from the rest of the character a man's evil parts, but for the time being makes those parts seem the whole character. If, therefore, a man is judged simply by the traits exhibited in him during vastation, he is misjudged. Vastation is but half the judgment. Even angels fall subject to vastation at times (*Arcana Cœlestia*, n. 3219; S. D., n. 2831), but it is by no means to be supposed that "on that account they become bad spirits." (S. D., n. 2600.)

Doubtless it will be evident, at any rate, that on the partial jottings to be found in the Diaries and in a few other places we can found no sure conclusion that the Apostle himself either attained or failed of that spiritual life into which he labored "more abundantly than they all" to introduce others while he was in the world. If, among the detached notes on Paul's career in the final judgment, there is any clue to either, it is, as we shall see, highly favorable to him. On the other hand, all revelations unfavorable to him should not surprise even the most religious admirer of Paul, unless it be on account of the logical sequence of them from the character of the Apostle's career in the world, for nothing was proclaimed from the housetops, in the judgment of Paul, that is not whispered here into the ear of the unprejudiced historian. What we learn of Paul under judgment follows logically upon what we know of him in the world.

Chiefly the judgment exposed in Paul the tenacious love of self that had "remained with him after conversion" (S. D., n. 4412), and that had assumed various forms in his life and character. As one form of it, there appeared fully in the apostolic character, as Paul became involved in the judgment, a feeling that he had merited more than all others. "He supposed he had merited better than others" (Smaller Diary, n. 4561). And because in the world "he did all things with the end to be greatest in heaven and to judge the tribes of Israel" (*Id.*), and did succeed beyond all others in the organic extension of Christianity under an exalted ideal of it as a body in Christ, his self-exaltation, already evident in his letters, must, certainly after centuries more of adulation from the fictitious heavens of his building in the other world, have been extreme. The deduction could be made from historical knowledge of the Apostle. In a candid biographical sketch of the Apostle by Dr. Wrede, of Breslau, to which we shall turn for our historical confirmations in this paper, as to one of the best, and in this subject the best, of recent critical works on Paul, Dr. Wrede says:—

[Paul] was not free from a certain ambition — colored by religion, no doubt, but still ambition. Abreast of all his real humility toward God there goes a certain self-consciousness which has very little in common with ordinary modesty, though it is not to be confused with vanity. He has, it must be owned, "labored more abundantly than they all"; but he knows it, too. He is keenly concerned for the amount and sum of his achievement. He is eager to earn especial merit in the eyes of God. He claims it as his right as an apostle to be maintained by the communities. His renunciation of this right, and his maintenance of himself by his own hands, constitutes for him an especial glory which surpasses what could be required of him; and he declares with emphasis that he would rather give up his life than his glory (1 COR. ix, 14, 18). ("Paul," by W. Wrede, Breslau, 1904; English translation, London, 1907; of this latter, p. 15.)

"Such thoughts," Dr. Wrede goes on to surmise, "may often have played a part in his heroic endeavors." The certainty of this could be established only in such judgment as is the manifestation of the character clearly, with all its accumulated mo-

tives. That "that worldly glory was his inspiration to hardships," the Seer says of the heroic Apostle in the "Smaller Diary," n. 4561.

Allied to this form of self-love there was another to which Dr. Wrede alludes as "the egoism of a special divine commission." Having received an independent revelation which sent him, perforce, to the Gentiles, Paul felt more and more sure, especially as he succeeded in doing so, that he was entrusted with the Divine commission to introduce the peoples of the earth into Christianity. In the disclosures of character which the final judgment effected, this egoism appeared as a long stimulated persuasion that "he would introduce all into heaven" (Smaller Diary, n. 4561). There went with this persuasion, it may be noted, a strong contempt for Peter, who, if the literal Word commissioned any man to this office, was the man (Smaller Dairy, n. 4631). Paul's contempt for Peter was not unobvious while he was in the world (GAL. ii). Rating his merit as he did, and holding that worldly notion of the apostolic offices in the other world which the Lord at the same time created, indirectly, and rebuked, Paul, feeling a sure superiority in education, in Divine appointment (the twelve knew the Lord after the flesh, but Paul, after the spirit), and in personal achievement to the other apostles, very naturally expected promotion in the other world to the very highest authority and honor.

His consequent authoritativeness was another form his self-love took. He was dictatorial, and where his authority went unrecognized, he turned harsh and quarrelsome. Of this effort of his after preëminence came those disturbances which he, like Luther (S. D., n. 5103), is recorded as making in the other world (S. D., n. 4412). He took a not wholly concealed relish in the disturbances that marked his career here, as he went about making havoc of the church. The long continuance of his vastation is due not a little, probably, to the stubborn effort he made to retain the eminent authority he had for so long. His obstinacy in this, moreover, could only have been rendered the more rigid by the adulation that inevitably

was his from the multitudes of the orthodox Reformed. The Seer relates a curious incident, raising some interesting queries, but still demonstrating the authoritative influence which Paul long wielded, and which his name has not done wielding here. An unknown and unpublished epistle of Paul's was read in the other world to a number of his admirers without getting their attention, but as soon as they were told that it was a letter of the Apostle's, attention and eulogy were immediate. It is only human nature that such submission as this to his authority for ages should have confirmed in Paul that un-Christian spirit of which Dr. Wrede says:—

He was accustomed to carry out his own will and force it upon others; he laid claim to the authority of an apostle, was always right, and always ready to show his rough side to the less docile members. (p. 38.)

And if we, humanly, feel with Dr. Wrede that the yard-measure of a narrow logic has nothing to do with such a personality as Paul's, we know, too, that although the Divine mercy is as lenient as we, and more so, being ready not only to overlook but to remove these faults, still it cannot prevent the glaring contrast between them and such principles of judgment as are involved in the earnest caution which the Lord must have sounded often in the ears of His disciples against such authority as the Gentiles affect; the great Apostle to the Gentiles cannot be acquitted of desire to wield it.

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever among you will be the chiefest, shall be the servant of all. (MARK X, 42-44.)

Quite all the other traits which the Seer notes, and which take luster from the orthodox halo of Paul, are incidental to these two or three forms of the self-love which the most successful Apostle of Him cherished whose religion is to "lose one's life." For instance, the Seer notes a suddenness in the manner

in which Paul approached others which indicated to him Paul's fear of evil report about himself. He had more than a little ground for such fears in his life here. But, after all, he feared what might thwart his preëminence, with, for example, the Galatians, when they had so soon gone over to the Judaizers. Similarly, Paul's insensibility to the spiritual sense of the Word came of his desire to place merit in his acts (S. D., n. 4413; Smaller Diary, n. 4561), the radical unspirituality of that motive being cogently disclosed only by the spiritual sense of the Word. And it is simply to the existence and activity in Paul of self-love that his association with self-idolizing and domineering devils is ascribable. (Spiritual Diary, nn. 4321, 4412.)

That the Seer found Paul in association with devils ought not to take the biographical student unprepared. Anyone who knows what vastation is understands that Paul would live in such association during vastation; but, on his own confession, Paul's associations were partly such even while he was in this world. "Paul believes that mankind without Christ is under the sway of mighty spirits, demons, and angelic powers" (Wrede, p. 95). "It is the demons that lure and tempt man to sin" (*Id.*, p. 96). And "he refers to a severe trouble, which seems to him the work of some evil, demoniacal power; a 'thorn in the flesh' has been given him, the angel of Satan buffets him (2 COR. xii, 7 sqq.). In spite of his supplications this trouble does not leave him, but recurs as before. Its connexion with his ecstasies appears in this, that he piously interprets it as a Divine warning that he should not be puffed up by such lofty revelations." Dr. Wrede himself ascribes this 'trouble' to morbidity, and that, in turn, to probable epilepsy in Paul. That the same agency which tempts should be the means also of vastation is in full accord with the laws of the spiritual world. None of the Seer's notes on Paul implies that the Apostle's diabolical associations were more than vastatory. Quite constant association with domineering devils and with self-idolizing spirits, however, was inevitable during the salutary excitement in Paul of his unspiritual tendencies in the last and most interior

of judgments. Such association was the accompaniment of these tendencies, and not another and separate detriment to his name.

With so much of quotation from the memorabilia of Swedenborg on Paul, perhaps the worst there is to say about the Apostle has been said. These have all been reflections on his personal character; what is to be said further concerns the less vital matter of the Apostle's theological thinking. Yet, if we bear in mind our preliminary caution, it is impossible to conclude from the Seer's notes that the Apostle remained forever in the associations in which Swedenborg saw him during the long years of the judgment. He had been "delivered hitherto" even from vastation "for certain reasons" — presumably to prevent a premature destruction of the fictitious heavens which he, as pretending "introducer into heaven," must have been eminently instrumental in building, especially with the help of hypocrites, of course (S. D., nn. 4321, 4323, 4413): he would naturally be engaged in the erection of fictitious heavens if he "did not know what heaven is" (*Id.*, n. 4603e). Then, with the full progress of the last judgment, came his long period of vastation. As to the outcome of that there are few clues. Before this period "he was shown that he might have bliss" (*Ibid.*, n. 4321); though he failed of his opportunities then, his salvability was not ended by vastation, for the purpose of vastation is merciful with the good and evil alike, disburdening the latter of incongruities in their character, and, if not accomplishing the same for the former, at least arousing them to their opportunities and possibilities. In the "Spiritual Diary," at n. 4412, Paul is declared to be among the worst apostles. Yet all the twelve go out in publication of the Lord's Second Coming, and have issued clean from their vastation: why not Paul? Indeed the Seer records what seems pretty clearly to be at last a change for the better in Paul: Paul is oblivious of the fact that he was the man he was in the world (Smaller Diary, n. 4562e). The same phenomenon characterized the advanced phases of Luther's vastation (S. D., n. 6097). This be-

comes a change for the better when one remembers that heaven, in a sense, is simply oblivion to the evil quiescent in one. In the case of Paul the change would imply then that he was fairly vastated of his self-love and of his desire for eminence and of all these traits that, un-Christian as they are, he developed in the organic spread of Christianity here. These are the only clues which the notes give as to the outcome of the judgment for Paul: else the issue is left inscrutable, as not having transpired during the Seer's life here.

The reflections on Paul's intellectual Christianity are no less striking than the estimates of his character, or were no less so when they were written: the variance of the Apostle from the Master he professed, if not his lack of such inspiration as breathes in the Gospels, has become obvious as the historical method has come to deal with Paul.

Not only did Paul remain, after conversion, the old Pharisee in his assumption of merit, but the Jew in almost all his doctrines. Dr. Wrede states first the conclusions to which he will come:—

It can be definitely shown that a great Jewish heritage remains in the Pauline thought-world. (p. 138.)

Without too great trouble a tolerably comprehensive Jewish theology could be put together out of his letters. (p. 139.)

Assigning to Judaism Paul's monotheism, his pivotal "Death the wages of sin," even the Apostle's ideas of the two worlds, and his ethical pessimism, Dr. Wrede declares there are only two new realities, the decisive and shaping realities, to be sure, in Paul's doctrine, and they are the Lord and His life, and the community. Some Jewish ideas merge into these, he says; others continue at the side of them. Even in the case of the Lord, Paul simply was convinced by the appearance of the Lord to him that the Lord was the Christ or Messiah in whom he had all along believed — a celestial being, that shared in the spiritual and insensible nature of God, that was pre-existent,

therefore, and, indeed, took part in creation, that assumed flesh for the purpose of redeeming men, which meant the conquest of "death," and that then returned to heaven. That Jesus was that, was his first new dogma. And through it the inspiration of his vision recast an old theology. "His inspiration was that he received an influx according to those things which were with him." (S. D., n. 6062.)

Of course it would have been more germane to this inspiration to have seized upon what Paul knew of the Lord's own teachings, if he knew anything of them. But that Paul was the theological expounder and successor of Jesus as Wellhausen, Harnack, and other critics have said in concurrence with the orthodox view, Wrede ventures to dispute, calling the proposition an historical error. Of necessity, in so far as they belonged to the Judaism of the same age, their teachings had something in common; and of course Paul knew many of the traditional teachings of the Lord; and in the liberation of the Gospel from nationalism, and in the presentation of Jesus not as Messiah for the Jews but as Messiah for the world, Paul most conspicuously carried out the Lord's own attitude; but the emphasis with Paul is not where it was with the Lord, and so much is this so that Dr. Wrede declares that of what was all in all to Paul the Lord knew nothing. With this we should not agree, even were it not that as one of these essential doctrines in Paul Dr. Wrede specifies that making the Lord an object of faith and doctrine. Dr. Wrede ventures on this assertion "in spite of a few places in the gospels which assert as much." But that the atmosphere of the Lord's teachings attends none of Paul's is a general summary of the variance of the latter from the former in which it would seem all candid students of the subject must agree:—

The special moral atmosphere of the sayings of Jesus, their powerful, majestic style, their critical keenness, their stress upon truth of heart, have never, one may say, been felt by any finely sensitive soul in the moral preaching of Paul. (p. 159.)

Swedenborg puts the same estimate concretely, —

In his epistles, Paul has not mentioned a syllable of what the Lord taught, nor does he mention one of his parables; so that he has received nothing from the life and discourse of the Lord. (*Spiritual Diary*, n. 4412.)

On the point of Paul's variance from the Lord we should think first, perhaps, as an instance of it, of the Apostle's doctrine of justification by faith. Doubtless, so far as he entertained that doctrine, Paul thought "about becoming good miraculously" (*S. D.*, n. 4322). But it was a doctrine he seized upon as a weapon against the Judaizers and their legal sanctification. Paul rejected faith without good works (*Apocalypse Revealed*, n. 417). His epistles almost always turn hortatory. Despite the effect of the act of faith there was always for Paul a fight to fight against the contrary tendencies which he summed up as the "flesh." Though they are dead to sin by conversion, he bids his "sons" let sin have no more dominion in them. The doctrine of faith is after all only Paul's polemic doctrine: he expounds it in only a few epistles and then only to combat the juristic theory of salvation preached by the Judaizers. That justification by faith is simply the doctrine he seized upon to keep his mission free from the burden of Jewish custom and "works" is more than once the zealous contention of the Seer himself (*A. R.*, nn. 675, 750, 825, 892; *T. C. R.* n. 389). It is remarkable that this doctrine has twice been the great polemic doctrine, therefore, in historical times. Luther resorted to it to combat the Roman Church.

Do not wonder at my seizing upon justification by faith alone, excluding charity from its spiritual essence, and thus taking away from men all freedom of choice in things spiritual, and affirming other things that depend upon faith alone once accepted, as links on a chain, since my object was to break away from the Roman Catholics, and this object I could compass and attain in no other way. (*T. C. R.*, n. 796.)

In the same place Swedenborg points out that Paul "even sets charity before faith," when he says, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (*1 COR.* xiii, 13.)

Paul's epistles themselves the Seer estimates not very clearly. They have no spiritual sense, of course: this is quite largely the reason why no "finely sensitive soul" has felt in "the moral preaching of Paul" the atmosphere of the sayings of Jesus. In Document 224 Swedenborg sets out to write about the writings of the apostles and of Paul, commenting on the common function of them all as doctrinal treatises for the intellectual institution of the church, but he soon drops "of Paul," and writes:—

The writings of the apostles are good books of the church, insisting upon the doctrine of charity and its faith as strongly as the Lord himself has done in the Gospels and the Book of Revelation.

If Swedenborg meant this of the Pauline letters too, it is not altogether in consonance with the previous quotation:—

In his epistles Paul has not mentioned a syllable of what the Lord taught, nor does he mention one of His parables; so that he has received nothing from the life and discourse of the Lord.

It may be, therefore, that the Seer drops "of Paul" significantly. At any rate, he sets down an estimate elsewhere in the "Spiritual Diary" much lower and much more to the purpose than any other of his:—

It has been permitted that [the epistles of Paul] should be in the church lest those that are of the church should do evil to the Word of the Lord. . . . For if a man lives evilly and still believes the Holy Word, he does evil to heaven; therefore the epistles of Paul have been permitted; and therefore, Paul was not allowed to take a single parable, and not even a doctrine, from the Lord, and to expound and explain it, but he took all things from himself. The church does indeed explain the Word of the Lord, but by means of the epistles of Paul. (S. D., n. 4824.)

This sums up almost all we have said. It helps to explain Paul's salvability (to recur to the first half of our subject); if his epistles prevented the perversion of spiritual truth and life in the church, they should fairly have saved him from a like prof-

anation. The last quotation also insists again on Paul's doctrinal variance from the Lord. And it makes its estimate of the epistles themselves on the lines of the historical method itself, but from a far more interior view of the history of the Christian Church than is open to the critical student. Even in this it is the Seer noting the great changes preceding the Second Coming. The letters of the great Apostle appear themselves, in these revelations, to have been our schoolmasters unto a dispensation when the teachings of Paul could be superseded with the spiritual teachings of the Lord; and in a sense unsuspected by Dr. Wrede, perhaps, this supersession is, as he says, the whole religious and theological warfare of to-day.

WILLIAM F. WUNSCH.

COMPARISON OF THE PRINTED LATIN TEXT OF
THE "ARCANA CŒLESTIA" WITH SWE-
DENBORG'S MANUSCRIPT DRAFT.

DURING the years that it was my privilege to read the proofs of the "Library Edition" of the "Arcana Cœlestia" with the object of making suggestions as to improvements in the translation, I had before me the Tübingen reprint of the Latin edition, edited by the late Dr. J. F. Immanuel Tafel.

In a number of passages apparent errors occur in the Latin, which I noted. From time to time I sent my notes, covering as much of the first half of the work as had passed under my review, to Mr. Alfred H. Stroh at Stockholm, asking him to compare them with the original draft. Many of those so sent were compared with the manuscript by Miss Greta Ekelöf, now the Assistant Librarian of the Academy of Sciences.

When I visited Stockholm last summer, I took with me my notes of the second half of the work, and spent several days looking up the passages in question. From the time and labor required, I realized why not all of my previous notes had, as yet, been compared with the manuscript by the busy people in whose hands they are.

Mr. Stroh laid before me those which they had compared, and their report constitutes the first portion of the following account. My own revision of some of their work enabled me to amplify their findings, even as I have amplified my own. For, in the course of my investigations, I was led to notice other points of interest and value besides those which I had originally marked for examination. I include all these in the account which I shall give of the results of our work. They throw instructive side-lights on the better understanding of the text.

Those of my memoranda that cover volumes VI and VII and portions of V and VIII, and that had not yet been compared, I

had to leave uninvestigated, as, with all the speed that I employed with my work, the time at my command was insufficient to enable me to attend to them.

The references to pages and lines, are to the Tübingen reprint.

Wherever an asterisk (*) occurs, it indicates a specially obscure word, which I either guessed at or omitted entirely. My limited time did not permit delays in carefully studying them out.

VOLUME III.

Number 1925⁵, ISA. lxiii, 9. "*angelus facierum Ipsius salvavit nos.*" So in the MS.

No. 1987 omits "*et dixit ad illum significat perceptionem.*" Compare n. 1991. The MS. also omits it. How it could be written in n. 1991 and yet be omitted in the earlier n. 1987, has been explained in my first article on the "Arcana" manuscript. See NEW-CHURCH REVIEW, Vol. XVII, p. 563.

Swedenborg wrote "*Abramo*" but changed it to "*ad Abram.*" In the chapter it is "*ad Abramum.*"

No. 2001, line 5. "*Dominus Jehovah.*" MS. has "*Dominus Jehovih.*"

No. 2009, ISA. lxii, 2. "*Viderunt gentes.*" MS. has "*videbunt.*"

Ibid., ISA. xlix, 1, "*memorare fecit nomen Meum.*"

No. 2288 end. "*Ita ex Divino Ipso, Humano Divino per Sanctum Procedens.*" So in MS.

No. 2434 near end: "*dicere etiam potest, quod verum non sit quod non javet ipsi bono.*" MS. has "*dicere etiam potest, quod verum sit quod non javet isti bono.*"

No. 2515, line 8 and 9, question, whether "*cogitatio*" or "*perceptio*" is the subject of "*estque intima.*" The MS. shows that "*cogitatio*" is. Before the words "*estque intima*" he had written, "*influit illa in interius rationale,*" but crossed this off. Then he wrote "*inde ex perceptio*" and crossed this off in part.

No. 2576, page 392. Before references to nn. 425, 1551. "*Per aes enim repræsentabatur et significabatur bonum rationale.*" The MS. has "*bonum naturale.*"

No. 2618. "*Divini spiritualis Domini in Divino coelesti Ipsius.*" (Compare nn. 2620, 2621, 2622 where it reads "*cum Divino coelesti.*") Swedenborg wrote several phrasings of this, crossing them off, one after another. The final changes stand as follows:—

No. "2618. *Et fecit Jehovah Sarae, quod significet statum unionis, nempe divini cælestis hominis cum Divino spirituali Ipsius.*" He interlined "*spiritualis*" above "*cælestis hominis*"; changed "*cum*" to "*in*"; and "*spirituali*" to "*cælesti.*"

No. 2654, line 13 from bottom of page 438. "*Rationale humanum, quod scilicet natura.*" MS. has "*natum.*"

No. 2674, line 11. "*solum dando eis aliquid panis.*" The MS. adds "*et aliquid aquae in lagena.*"

No. 2702, EZEK. xxxi, 4. "*Ecce Aschur in Libano.*" "*Cedrus*" omitted after "*Aschur.*" MS. same as print.

No. 2712, page 481, line 8 from bottom. After "*habitare et simul possidere*" MS. has "*tam hæreditare.*"

VOLUME IV.

No. 2776. "*Quod offer eum in holocaustum.*" "*ibi*" omitted after "*offer.*" MS. same as the print.

No. 2782. "*Et accepit duos pueros*" should be followed by "*suos secum.*" MS. same as the print.

No. 2789. "*Et sustulit Abraham oculos*" should be followed by "*suos.*" MS. same as the print.

Nos. 2797–98. The words "*filio suo*" follow "*super Jischako*" in the text, but are omitted in the exposition. So in the MS. See my explanation of How the Internal Sense was Written, in my previous study. (NEW-CHURCH REVIEW, Vol. XVII, p. 563.)

No. 2832, line 6 from bottom of page 63, the word "*tum*" should be "*non.*" This whole passage, beginning with the previous line, reads as follows in the MS.:—

qui ab Ecclesia sunt, in vita boni sunt, et fidem veris habent, sed non aliis veris, quam quæ impressa sibi habent, non aliunde scientes num vera sibi ex doctrina aut aliunde, non aliunde scientes num vera sint, et hoc quoque ex causa, quia usque implicati sunt scientifico naturali et sic deprivati potentia percipiendi num verum sit, hoc illi ignorant, fortasse etiam ideo negant; talis status est spiritualium.

VOLUME V.

No. 3703, page 612, line 9, "*cum ex se nihil boni agi et nihil boni sciri posse.*" The second "*boni*" should be "*veri.*" The MS. reads "*quae deseruisse illum dicuntur, cum ex se nihil boni agere, et nihil veri scire posse animadvertit.*"

Ibid., EZEK. xvi, 3. "*Sic dixit Dominus Jehovah,*" should be "*Jehovih.*" MS. same as print.

No. 3704, page 618, ISA. xxii, 21-24, "*domus*" omitted in "*thronum gloriae Patris Ipsius.*" MS. same as print.

No. 3708, page 631, JER. i, 13-15, "*regnorum*" omitted after "*omnes familias.*" MS. same as print.

Ibid., page 632, EZEK. xxxix, 1, 2, 4, 5 "*et faciam descendere et,*" should be "*ascendere.*" MS. same as print.

No. 3880, page 753, Psalm c. 1-5: "*Ille fecit nos, et non nos, populum suum et gregem pascui sui, ideo Ipsius nos, populus Ipsius et grex pascui Ipsius.*"

Swedenborg frequently made use of the Latin version of Sebastian Schmidius, omitting all the italicized words, and occasionally changing the translation.

Schmidius has here, "*Ille (enim) fecit nos, & non nos (ipsi); populum Suum, & gregem pascui Sui. (Vel juxta Keri:) Ideo ipsius nos (sumus,) populus Ejus, & grex pascui Ejus.*"

It will be seen that Schmidius gives two translations of the same Hebrew words.

In his "Notæ Criticæ," Dr. Immanuel Tafel, after quoting "*ideo Ipsius nos, populus Ipsius et grex pascui Ipsius,*" says, "*hæc verba non sunt in textu, sed sunt juxta rō keri.*"

In this case, Swedenborg at first sight appears to have followed his custom in quoting Schmidius, but to have paid no heed to the important italicized clause inserted by Schmidius, which calls attention to the difference between the Chethib and the Keri "*(Vel juxta Keri).*" But it would be somewhat rash to conclude that Swedenborg was careless here, and made a mistake. For he explains elsewhere (see, for instance, *Arcana Cœlestia*, 1185), that the same Hebrew text may be translated in different ways, and mean all that is so translated. This is

not the place to enter exhaustively into this interesting and important subject. I will content myself with directing my readers to the note by the learned Harlé, *in loco*, ("*Scriptura Sacra Seu Verbum Domini Ex Lingua Originali in Latinam Duce Emmanuele Swedenborgio Translata. J. F. Stephanus Le Boys Des Guays & J. B. Augustus Harlé*") for warrant for the two-fold translation of this particular passage.

But it may not be out of place to call attention to Swedenborg's quotations of this passage in the Psalms elsewhere; his repeated quotation of the same words, with slight variations, years apart, indicating a purpose, rather than an inadvertence:

In n. 5201: "*Ipsē fecit nos, et non nos, populum suum, et gregem pascui sui, ideo Ipsius nos, populus Ipsius et grex pascui Ipsius.*" Dr. Immanuel Tafel, in his edition, has inserted, in brackets, after, "*pascui sui*," "[*vel juxta Keri*]."

In n. 6078, "*Jehovah fecit nos, populum suum, et gregem pascui sui; ideo Ipsius nos, populus Ipsius, et grex pascui Ipsius.*" Dr. Tafel reprinted this, as it stands, without comment.

In "Apocalypse Explained," n. 482, "*Jehovah fecit nos, populum suum, et gregem pascui sui, ideo nos populus ejus, et grex pascui ejus.*" Dr. Samuel H. Worcester, editor of the Latin reprint, inserted "[*vel juxta Keri*]," as Dr. Tafel had done in "Arcana Cœlestia," 5201.

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Here occurs a hiatus in my notes as explained in the introduction to this report.

VOLUME VIII.

No. 6003, page 412, last line, "*patris sui.*" MS. "*tui.*"

No. 6005, "*ad gentem magnam ponam te*" should be followed by "*ibi*"; but MS. is as the print.

No. 6148, near end. "1486" should be "1482."

In the MS. n. 6060 and the following numbers up to Caput XLVIII are missing.

No. 6229. Compare first and last lines. The print follows the MS. The words inserted in brackets by Dr. Tafel are missing in the MS.

No. 6405, page 619. Text of JER. xlix, 1, is the same in the MS., but the explanation is in the following terms:—

"haereditare Gadem, pro in solis operibus vivere, non autem in veris ex bono" ("to inherit Gad' denotes to live in works alone, but not in truths from good.")

So also the explanation of ISA. lxxv, 11, immediately preceding JER. xlix, 1, varies, for it reads, *"disponere Gadi mensam, pro in solis operibus ponere salutem"* ("to set a table for Gad' denotes to place salvation in works alone.")

No. 6574, line 6 from bottom of No. *"conformetur."* MS. has *"confirmetur."*

VOLUME IX.

No. 6726, *"et posuit illum in alga."* So in MS.

No. 6789. I had no note on this, but the MS. draft in this place caught my eye. It is instructive:—

After *"Verum Ecclesiæ externæ"* (line 9), Swedenborg wrote *"et est verum ex sensu literali Verbi,"* but crossed these words out. Not that they are untrue, but because he was pursuing another line of thought.

Again, after the reference to n. 6780 (line 11), and down to *"sit illustrationi etiam sancta Cæna"* (p. 77, line 2), the MS. has the following:—

*et verum quod Legis ex Divino, est verum sensus interni Verbi; nisi verum externum seu sensus literalis Verbi sit ex vero interno seu sensus interni Verbi, non conjungi potest bono; verum internum seu verum sensus interni Verbi, paucis * intra Ecclesiam manifestatum est, at usque existit in vero externo, hoc est in vero sensus literalis Verbi, cum Verbum sanctum habetur, tunc influit internum apud hominem; sit illustratio etiam . . .*

(The truth which is of the Law from the Divine, is truth of the internal sense of the Word. Unless truth external, or of the literal sense of the Word, be from truth internal, or of the internal sense of the Word, it cannot be conjoined to good; truth internal or of the internal sense of the Word, has been made manifest to few within the Church, nevertheless it exists in the external truth, that is, in the truth of the literal sense of the Word, when the Word is held to be holy; then the internal inflows with man. As an illustration take the Holy Supper, . . .)

Page 295, line 2, *"et in populi tui."* Swedenborg first wrote

"*in populum tuum*" then crossed off the endings "*um*" and wrote "*i*" above them, so that it reads "*in populi tui*." In n. 7345, line 8, which, as I explain elsewhere, was copied from the text of the chapter, he has "*et in populum tuum*," indicating that he must have changed the text after copying into n. 7345. But in line 5 from bottom of this No., and in n. 7355 he wrote "*et populi tui*."

The draft shows that Swedenborg intended to have a prefatory note for chapter VII, on the meaning of "Egyptians," but changed his mind. He wrote: "7266. *In antecessum dicendum quinam per Aegyptios in sensu interno intelliguntur, nam sunt illi qui cum vixerunt in mundo, rejecerunt illa quae fidei seu Ecclesiae sunt, sed per illos intelliguntur qui agnoverunt illa, et tamen vitam mali vixerunt; hi sunt qui*," here he ended abruptly.

No. 7270. "*Tu loqueris omne quod praecepero tibi*," should be followed by "*et Aharon frater tuus loquetur ad Pharaonem*," which words are supplied by Dr. Tafel. I have remarked elsewhere, that Swedenborg first worked out the internal sense of an entire chapter, clause by clause, giving in each instance first the letter and then the spiritual sense, and entitled the whole, *Expositio*. He then proceeded to explain the clauses in detail, leaving a paragraph number before a group of verses blank, to be filled in from the *Expositio*, when he came to write the printer's copy. In this particular case, the blank number is 7266.

Now, when writing the detailed explanation, in transcribing from the *Expositio* for n. 7270 the words "*tu loqueris omne quod praecepero tibi, significat receptionem influxus Divini, et communicationem: et Aharon frater tuus loquetur ad Pharaonem, significat receptionem influxus inde, et communicationem cum illis qui in falsis*," he mistook the second sentence for the first and omitted the part relating to Moses. How easy it is to make this mistake I experienced myself, for I inadvertently did the same when copying my notes. When he prepared the printer's copy he copied n. 7266 direct from the *Expositio* without making this mistake.

Another interesting fact in this connection appears in the MS.: While the draft of n. 7270 is written just as originally printed (that is, without the words supplied by Dr. Immanuel Tafel), Swedenborg interlined at another time, as is evident from the color of the ink — a more faded one — the words "*cum illis qui in falsis*," in the part relating to Moses although it belongs to the part relating to Aaron. I herewith reproduce Swedenborg's text line for line:—

No. 7270. *Tu loqueris omne quod præcepero tibi,
quod significat receptionem influxus Divini*

cum illis qui in falsis

*et communicationem, constat ex repræ-
sentatione Moschis, qui loquetur, quod
sit Divinum Verum, et a repræsentatione
Aharonis, quod sit doctrina inde,
de quibus mox supra n:*

The words after "*Aharonis*" are crossed off. In future editions, both the text relating to Aaron, and the internal sense, should be supplied in n. 7270 from n. 7266. Dr. Tafel omitted the internal sense.

No. 7270, a few lines farther down, "*apud docentem*," MS. "*in docentem*."

No. 7270, middle of page 298, the bracketed "*per*" is in the MS.

No. 7287, page 305, line 11, also in nn. 7289, 7290, "*date prodigium*." "*vobis*" is omitted after "*date*." MS. is the same as the print.

No. 7303, page 315, line 7 from bottom of page: "*aquarum*" should be followed by "*illarum*." MS. same as print.

No. 7337, page 326, line 13, "*ac miracula*." MS. has "*at miracula*."

No. 7337, note [24], no "*si*" in MS. See p. 396. It may have been in the copy, for "*similia*" follows.

No. 7398, line 11 from top of number "*sunt sicut naturalia*." MS. "*apparent sicut naturalia*."

No. 7398, line 12, "*ex memoria exciuntur*" should be "*excituntur*." This word does not occur in the MS.

No. 7398, line 13, before "*etiam gestus*," Swedenborg had written "*sicut etiam cantus*," but crossed it off.

No. 7430, end, "*ita quæ ex sua potentia*." MS. has "*ita pro potentia ex proprio*."

No. 7431. Preceding this number the sentence "*Et obfirmavit cor Pharaonis, significat obstinationem*" should have been explained in a separate paragraph. Compare n. 7410, but the MS. is the same as the print.

No. 7433, page 365, line 10, and n. 7439 "*illos*" omitted. So in MS.

No. 7438. The words enclosed within brackets by Dr. Tafel are not in the MS.

VOLUME X.

No. 7535, page 427, "*loquutus Jehovah*" should be followed by "*ad Moschen*." MS. same as print.

No. 7545, line 2 and last line in the number, "*quod communicatio adimi potest*." After "*quod*," "*omnis*" appears to be omitted. It is so in the MS., but in the *Expositio* where the phrase was written originally, "*omnis*" occurs, yet so written as if it were crossed out. It seems as if Swedenborg, when copying, regarded it as crossed out.

No. 7571, page 442, line 8. "xv, 6" ought to be inserted. MS. is the same as the print.

No. 7629, page 466, line 2, also n. 7642, "*ecce Ego adduco Locustam*," "*cras*" omitted after "*adduco*." MS. same as print.

Nos. 7665, 7666. The omission of a part of the internal sense of verse 10 is due to the omission of a whole paragraph; and this again is owing to an error in giving the same number to two consecutive paragraphs in the draft, as follows, and also perhaps to the fact that n. 7665 contains the text of that portion of the verse explained in the omitted number:—

No. 7664 of the MS. is the same as the printed n. 7664.

A second n. 7664 of the MS. is the same as the printed n. 7665.

No. 7665 of the MS. is omitted in the print.

No. 7666 of the MS. is the same as the printed n. 7666.

The omitted paragraph reads as follows:

No. 7665. *Erit sic Jehovah cum vobis, quando dimisero vos et infantem vestrum, quod significet quasi † Dominus apud illos foret, si relinquuntur, constat ex significatione "erit sic Jehovah cum vobis," quod sit quasi Dominus apud illos foret; quod "Jehovah" sit Dominus, videatur mox supra, n. 7664; ex significatione "dimillere," quod sit relinquere; et ex significatione "infantis," quod sint qui familiam seu domum patris constituunt, sunt enim hic "injans," qui in mox sequentibus versibus dicuntur "pueri," "filii," et "filiae."*

(First eleven words and quotation marks not in the MS.)

The translation follows:—

So shall Jehovah be with you, when He shall send away you and your infant; that this signifies as if the Lord were with them, if they are forsaken, appears from the signification of "So shall Jehovah be with you," as being as if the Lord were with them. That "Jehovah" is the Lord, may be seen just above, n. 7664; from the signification of "sending away," as being to forsake; and from the signification of "infant," as being those who constitute a family or the father's house, for "infant" here are those who in the following verses are called "children," "sons," and "daughters."

No. 7671, line 5 from bottom of the number, after "*arboris*" there should follow the words "*quem residuum fecit grando.*" These words are not in the *Expositio* in the MS.

No. 7687. "*Et obtexit superficiem terræ.*" MS. has "*superficiem totius terræ.*"

Nos. 7690-7691. No text nor explanation of text "*quem residuum fecit grando.*" MS. same as print.

Nos. 7711 and 7712. ISA. viii, 22 once "*caligine impulsus,*" and once "*caligo impulsus.*" MS. same as print.

No. 7741, "*non addam videre facies tuas,*" "*amplius*" ought to follow. MS. same as print.

No. 7971, line 11 from bottom of number, "*vera non genuina.*" *Expositio* from which 7971 was taken, has "*vera et bona quæ non genuina.*"

See also n. 7975. MS. of n. 7975:—

quod significat bona quæ non genuina . . . quod sint bona non genuina; nam cum per filios Israelis repræsentantur vera et bona genuina, quæ sunt . . . per turbam mixtam comitantem illos significantur bona non genuina.

† Notice "quasi." In the *Expositio* it is "*sicut,*" as in n. 7651.

No. 8054, page 635, line 3. My notes asked the question: "Were there three heavens after the First Coming of the Lord?" The MS. reads as follows:—

. . . *sed erat unum, medium seu secundum, ac ultimum seu primum constituebant tales, qui in falso et malo erant, sed qui potuerunt teneri.* . . .

Causa quod regio illa talibus tunc occupata fuerit erat ut † continuus esset nexus a Domino per celos usque ad homines; absque nexu continuo et inde influxu, periret genus humanum, sunt etiam hodie. . . . As in the print.

No. 8260, line 5 from bottom of number, before "*et habitaculum*" the words "*hic Deus meus*" are omitted. So also in No. 8269. In both cases the MS. is the same as the print.

No. 8293. "*Implebitur anima mea.*" "*illis*" is omitted before "*anima.*" MS. same as print.

No. 8302. "*Quis sicut Tu sanctitati.*" "*magnificus in*" omitted before "*sanctitate.*" MS. same as print.

VOLUME XI.

No. 8683, line 11 from bottom of number. Before "*quare tu sedes solus*" the words "*quodnam verbum hoc quod tu facis populo*" are omitted, as may be seen from the verses as quoted in italics at the head of the number. Compare also n. 8689. If we will remember that Swedenborg copied the italicized text from his translation of the chapter placed at the head, while the several clauses with their internal sense were copied from the *Expositio*, we will understand the omission which occurs in two places, for the *Expositio* also omits these words.

No. 8861, line 11, contains this interesting variant, "*hic visus quia non naturalia sed spiritualia videt, pro objectis habet vera, in intellectu spiritualia, quæ sunt vitæ æternæ, et vocantur fidei.*"

No. 8873, line 7, "*in vero cultus.*" MS. "*in vero cultu.*"

† The syllable "*con*" ends a line. Swedenborg crossed this syllable off and began the following instead, which he interlined between the subsequent lines without crossing the latter out:—

non alicubi esset absque spiritibus, ac inde discontinuum esset sed impletum, nam absque continuo angelo† et spiritus† deficeret nexus a Domino usque ad hominem.

† I write these words just as they appear in the MS. They are evidently not correct, but the meaning is apparent.

No. 8884, line 3 from bottom: "*diei septimo.*" So in nn. 8891 and 8894. MS. same as in print although the chapter has "*sabbathi.*"

No. 8913, line 10 from bottom "*et audiemus*" is omitted. So also in n. 8920. The *Expositio*, here called *Expositio generalis* from which this portion of n. 8913 was taken, has "*loquere tu cum nobis, significat receptionem veri in* [*"statu naturali acco"* is stricken out] *forma accommodata, cui sic obedituros."*

No. 8920 in the MS. has "*Loquere tu cum nobis, quod significet receptionem veri in forma accommodata, cui sic obedituros, constat ex significatione.*" The words "*cui sic obedituros*" were supplied as an after thought. They are, in fact, the internal sense of "*et audiemus*" the omitted phrase.

No. 8918, page 272, line 10 from the top of the page. There seems no logical connection between what goes before and what follows. In the "Library Edition" this was sought to be remedied by supplying the sentence, "See 'afar off' also in the following."

The MS. draft clears the matter up. Swedenborg started (compare page 271 of the Tübingen edition) to give proof passages relating to "afar off," saying:—

"*Longinquum significat remotionem a bono et vero, quæ a Domino, ita ab internis, etiam in sequentibus.*" He began the collection of proof passages by quoting LUKE xvi, 23, 26, and proceeded to explain it. He then went on with the proof passages relating to "afar off." But afterwards (perhaps when making the printer's copy) he made a change in the conclusion of the explanation of LUKE xvi, 23, 26, and added to it, including a sub-proof-passage (LUKE xvii, 21) relating to the teaching in LUKE xvi, 23, 26. Then he abruptly returned to the proof-passages relating to "afar off," quoting Isaiah, but did not indicate his return to the main argument, as may be seen from the following transcript of the MS.:—

. . . *sed tunc mutatur status, infernum quod non perceptum in mundo* [here the important explanatory sentence was begun and stricken out: "*quia in statu recipiendi b—*"] *fit perceptibile, et calum quod nec perceptum in*

mundo fit perceptibile,† quia mali tunc in statum damnationis, et boni in statum felicitatis veniunt, infernum ut injelicitas, et cælum ut felicitas lo— Apud Esaïam “Venientes e terra.”

Swedenborg struck out everything from † down to “*Apud Esaïam,*” and interlined the following instead: “*quod cælum sit in nobis docet Dominus apud Lucam ‘Regnum Dei intra vos est’ xvi, 21*” [*sic*]. He also noted in the margin, for insertion at † the words “*cælum plenum omni felicitate et infernum omni injelicitate.*”

No. 9004. “*et*” omitted before “*si tria hæc.*” MS. same.

No. 9005. “*et*” omitted before “*exibit gratis.*” MS. same.

A few years ago, a writer in the NEW-CHURCH REVIEW called attention to the omission of n. 9049 in the “Arcana Cœlestia.” I wrote to Mr. Stroh, who discovered that the omitted number was 9048, and that the paragraph numbered 9048 in the printed editions, is in reality n. 9049 in the original draft. When Swedenborg came to number 9048, he wrote down the figure, but instead of copying that paragraph, copied the next. The omitted number 9048 literally transcribed, reads:

“9048. *Et [si] si damnum fuerit, quod significat læsionem, [ut supra n.:] constat absque explicatione.*”

The words which I have placed between brackets [] are crossed off.

No. 9064, page 381, line 11. “*et non operuerit illam,*” is omitted here and also between nn. 9085 and 9086. It is so in the MS.

No. 9156, page 434. PSALM V, 11, “*qui rebellant contra Te.*” MS. has “*quia rebellant.*”

No. 9174, page 445, line 9 from bottom of page. “*ex communi e cælo.*” So in MS.

No. 9195, line 4, “*quod si clamaverit.*” MS. has “*quod si clamando clamaverit.*”

No. 9217. Before “*quando clamaverit,*” “*et erit*” omitted. So in MS.

VOLUME XII.

EXOD. xxiii, 22. Before "*inimicum agam*," "*et*" omitted. So in MS.

EXOD. xxviii, 12. "*et recordationem*." The pages containing the chapter are missing. But the *Expositio* (called "*Sensus Internus*" here) has "*ad recordationem*."

No. 9913, page 267, line 4. "*communicatio et influxus*," compare line 17. MS. has

"*ubi os capitis palii, conjunctio³ communicatio², et influxus¹ cælestium cum spiritualibus.*"

It would seem that when Swedenborg copied this, he began to write the words according to the order in which he numbered them, "*influxus, communicatio*," but then instead of going to No. 3 ("*conjunctio*") copied "*et influxus*" again. A mistake easily made by inadvertence.

VOLUME XIII.

No. 10217, page 573, line 2. "*aut super frontes*"; line 14, "*et super frontes*." So in MS. in both places.

No. 10227, page 587, line 5 from bottom of page before LUKE i, 53. "*in prophetico Elisabethæ*." So in MS.

No. 10261, page 624, line 2. "*Erit sicut olivæ*." Should this be "*oliva*"?

The MS. reads:—

*Et oleum olivæ, quod significet Divinum Bonum cæleste Domini . . . omnes enim angeli et homines varie seu dissimiliter recipiunt unicum Domini Bonum. Quod oleum sit bonum tam cæleste quam spirituale, constat ex locis supra citatis, et quod oliva sit amor cælestis, et tñde oleum olivæ, bonum illius amoris, ita Bonum cæleste † ac olea perceptio ac affectio illius amoris, constat ex locis in Verbo, ubi olea et oliva nominantur.**

No. 10263. "*oleum unctionis*" should be followed by "*sancitatis*," but the MS. is like the print.

EXOD. xxxii, 5. "*jehovæ*," with small "j." Could not compare with MS. for the leaves after 10372 to xxxii, 20 are missing.

* Words between †† stricken out.

It had been my intention to compare as many of the corrections, made by Dr. Immanuel Tafel, and listed in his *Notæ Criticæ*, as seemed important. But this also I had to leave undone. It is wearisome and time-consuming labor to hunt for words and phrases in the long paragraphs of the manuscript, nor are the leaves so easily turned as in a book with trimmed edges, and with the numbers of the paragraphs so printed as to strike the eye.

My notes, reported above, while as carefully made as time permitted, are not to be considered absolutely reliable, since I had not the time to revise them; nor do I wish to produce the impression that, even in those portions of the work that have been gone over, I had noted all the places which need to be compared with the draft.

It will be seen that while there are a number of inaccuracies and changes there is not one which affects the truth or correctness of any doctrine revealed in the Writings of Swedenborg.

On the other hand, comparison with the original draft throws much new light on many particular explanations, and greatly helps us to a flawless text.

I trust that my very imperfect presentation of the condition and text of the manuscript will stimulate its early reproduction in fac-simile, by the aid of photography.

I also hope that our New-Church scholars, and others interested in this holy and Divine revelation, will realize the need of a new Latin edition of the "*Arcana Cœlestia*," corrected according to the draft, and with full critical notes referring to the variant readings in the draft.

Such an edition can best be executed in Sweden, by one who can have access to the manuscript itself, and compare the proof-sheets with it. For "to err is human," and I have had experience with a phototyped manuscript which convinces me that nothing short of the original manuscript itself is absolutely trustworthy, and ought to be made the basis of a correct Latin edition.

P. S. Having had occasion recently to study anew the story of Joseph, in connection with the lessons in the "Arcana Cœlestia" prescribed in our Calendar for Daily Reading in the Word of the Lord and in the Writings of the Church, I came to the conclusion that there must be a printer's error in the sentence in No. 5307, "*hoc, quod Josephus repræsentat, vocatur cæleste spiritualis e naturali*," since, in a number of places, the teaching is that Joseph represents the celestial of the spiritual from the *rational* (for example, nn. 4586, 4675, 4963, 4971), Israel being the celestial of the spiritual from the natural. I consequently wrote to Miss Greta Ekelöf, the Assistant Librarian of the Royal Swedish Academy of Sciences in Stockholm; and I have since received an answer, verifying my conclusion. She very kindly looked up the passage in question in the original draft; and she says that, "unquestionably *rationali* is written clearly by Swedenborg's hand," and that the printer made a mistake. She also compared the word with other places in the "Arcana," and found it written the same way in all of them.

Since my return from Europe, the Rev. J. F. Potts has called my attention to a manifest error in n. 10038, line 2, where "*conspurcanda*" should read "*consumenda*," as may be seen by comparing this sentence with the context, and with n. 10020. The manuscript probably has the right word. It seems to me in place to call attention to these errors here, since my readers probably have their Latin "Arcana" before them, and are noting all the corrections obtainable.

E. J. E. SCHRECK.

GREECE AND HER MYTHOLOGY.

"Clean the poet, from the sprinkled isles, Lily on lily, that o'er lace the sea, and laugh their pride when the light wave lisps, 'Greece.'"—*Browning*.

As we approach a theme so inspiring, we are quite willing to lay aside all attempt toward originality and gladly avail ourselves of the work of sage and philosopher, or the dream of seer and poet which may guide us through its mazes, lifting the veil which serves to conceal from eyes only curious the wonderful truths given by Him who loved the world, and from the beginning manifested Himself to the souls which He created.

Why is it that the current philosophies of nature and the histories of nations fail to touch upon the spiritual side of things? The new age upon which we have entered, demands that this lack be supplied, for "spiritual things, if we can discern them, are of unparalled interest. Natural things and spiritual, who separates these two in art, in morals, or in social drift, tears up the bond of Nature," who in all her departments allows herself to be interpreted but slowly. Her deep secrets has she not reserved for the more earnest seeking, the truer thinking and the purer living, of the time when all things shall be made new?

Why can we not approach Greece, the land of song and story, without emotion? We seem to hear the echo of freedom from her mountain tops, and we linger wistfully by her streams, that mirror the same sky beneath which lived the great men and wonderful women whose thoughts still burn, whose words still breathe with fire kindled as it were from the sun:—

Fair Greece immortal! Shrine of the mighty!
Clime of the unforgotten brave.
Say is not this Thermopylæ?
Pronounce what sea, what shore is this?
The Gulf, the Rock of Salamis!
These scenes, their story yet unknown,

Arise, and make again your own,
For Freedom's battle well begun,
Though baffled oft, is ever won.
Bear witness Greece, thy living page
Attests it many a deathless age.
The mountains look on Marathon,
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be free!

We dare assert that the dream of the poet may be more than realized, in the fulness of time, when

Real Freedom, born mid mountain tops,
Nourished with Hermon dew
Descending to the plains below
So spiritual, heavenly, true
Makes civil, moral, natural life
All bud and bloom anew.

That land where nature seemed to trace
As if for gods a dwelling place,

may — let us say rather, *will* contribute the power of her great ancestry, the richness of her language, the deep religious nature of her people, so long devoted to the wondrous legends of her mythology, to the glory of a kingdom which shall endure forever.

The Greeks are the only existing representatives of the ancient world that have retained possession of their country and their social organization against physical and moral causes which have swept away their early contemporaries, whether friends or enemies. Dare we doubt that the conserving force which sufficed to thus hold together these states, so frequently disturbed by political faction and sectional jealousy, was their religion — that principle which binds man to his fellow and all to their Maker, no matter under what form He may appeal to them?

Man is a religious being, because the impress of heaven is upon him, and is never wholly dissipated. Scientific facts have to admit this with a certainty, because there is a God Who reveals Himself and Who hides Himself. Science is compelled to

grope after and invent toward Him. Pressure from above, tradition from behind, influences all around work to this end, that haply they may feel after Him and find Him.*

It is impossible to study the religions of the ancient world and not discover that they are only paths from the east, west, north, and south to the beautiful temple of the Most Ancient Church. In them we behold the Lord's Divine Providence, which will at once widen our sphere of vision and confirm our faith. From the Nile to the Euphrates, we are taught, far away in the dim past the wonderful truths, which now are veiled, were well known. To their full significance, even the wisest are just awakening.

Worship where you may, if in sincere worship, you will discern an aspiration to the Divine, Who is immanent in this world of His; whether it be bowing before a fetich stone, or the cry from the minaret hushing to prayer, or the low invocation "O the gem of the Lotus!"; which goes murmuring through Thibet and is as significant to them as more rational expressions are to us.

We can better understand the study of Grecian myth, after a brief glimpse of comparative mythology, and also be better prepared to accept the statement of Maximus Tyrius, Aristotle, Seneca, and St. Augustine who all vie with each other in the admission that there is one consenting conviction in all lands, that there is One God, the Universal Creator and Sustainer, who by the Greeks was known in the ether as Zeus; on the sea,

* Man is little concerned about the things which are going on interiorly within him, because he is wholly occupied by externals, and to him who is entirely occupied by externals, who makes them the end of life, internal things are of no account. Therefore there is an obscurity of intellect concerning these interior things which never prevailed with the Ancients, whose wisdom consisted in the cultivation of these things of the soul; in perfecting each faculty, both the intellect and the will. (*Arcana Cœlestia*, n. 5224.)

"Hephestus, being sent in disguise upon an errand of the gods, was detected by his walk." Thus a man may hide himself in various ways, but in his work, in his daily walk and conversation, his affections, his imaginations, his impatience, his clumsiness or the reverse, will show. Let your conversation be such as becometh righteousness.

Poseidon; in the sun, Phebus Apollo; in the fire, Hephestus; in the vintage, Dionysus; in the harvest, Demeter; in the forest, Artemis; in the sciences, Pallas Athena.

We would recall the statement of Margarka at the Parliament of Religions: that there was an emigration into India, by the people who wrote "the Vedas"; that these people saw God everywhere; not the idea of the crude student, that all nature is a part of God, nor that God and nature are identical; neither was it materialism, but rather the delight in the Power within and above nature, in her deep symbolism.

Max Müller says, "These early men saw a river and the mere sight of the rushing torrent called forth emotions which require ages of modern experience to interpret." Aye, he might have added, Revelation alone can tell the whole story.

The Apollo and Hera of untouched stone, the oldest of statue worship, the unhewn stone, may have indicated a higher degree of abstraction, than the worship paid to the work of Phidias; for critics forget the fact, that of old the tool of the engraver must not touch the emblem of Truth.

It is impossible to consider the mythic world as the accidental offspring of a variously endowed imagination, going out in search of the marvellous. Impossible thus to have been conceived in the simple and primitive age which invented nothing without design, but rather learned and contemplated and then represented the result. Truly, we may say that mythology is not of human origin, but the corruption of a Revelation once common to the race. When it contains absurdities and sensualities, they are of man's devising. One need only glance at the general cast of the old myths of Assyria, Chaldea and Egypt to recognize the monstrous productions of men's minds, straying in fields of fancy, cut entirely loose from the law which controls the real spirit of worship that has always existed in the soul of man. Egypt might well look down with scorn upon more modern myths, were she able to look beneath the monstrous forms her own have assumed through her great struggle with underlying truth, which have created vast problems, to the solution

of which we may look with great interest. For the knowledge that every created thing in the universe had a spiritual counterpart was replaced by a most complete materialism which deified, not the relation sustained, but the created thing itself. Thus nature worship became a body without a soul.

Still she stands as a sublime monument of the Church of the Ancients. Her pyramids, temples, and obelisks bear witness to the glories of the Silver Age. Read in the light of Correspondence, she will again be an open book and may perform an orderly use among the nations.

The impressive message to Zoroaster, in the "Zend Avesta," saying, "Teach the nations that My light is hidden under all that shines," inclines us to study more carefully into its creed, which however unsatisfactory in its details of translation, is very clear in its universal teaching, "Whenever your face is turned towards the light, Ahriman or Evil is seen to fly." "In this world there is nothing superior to light." An obedient will to Ahura is the constant demand. "Keep my commandments and thou shalt live."

We learn by this time to appreciate better the spirit of Livingstone when about to sail for his beloved Africa, saying, "My dearest friends are there; some of them are heathen, all of them are savages." And yet they all bowed before one God.

The study of the life of the nations must include all phases, natural, political, and religious; and it cannot fail to convince one that through all ages runs one increasing purpose, and that purpose is God's, not man's.

"Natural facts crave to be told, because spiritual facts want them. As the pyramids need their bases, heaven needs its seed-field, the earth," says Wilkinson. The Christian religion rests upon all testimony, whether natural or revealed; thus the unearthing of the Babylonian tablets exhibits to the scientific world a record unlike the remains of any other ancient nation, and affords a portrayal of spiritual history, when the interpretation is found. From this as from a fountain, great streams of mythology flow which may be traced through all heathen re-

ligions. All are the remnants of churches that have declined in the past, and thus afford us the means of a better comprehension of their significance, and of subordinating them in the series of Divine truth which has ever mercifully condescended to take upon itself the form best adapted to the state into which created man has cast himself, however blindly.

To gain a truer conception of our subject we must consider, if but for a moment, the nature of this "Divine Science of Correspondence," which is neither analogy, nor symbol, nor emblem, but founded on the perfect correlation of things natural with things spiritual. Analogy demands no relationship but only a likeness; emblem and symbol may be but poetic representations, arbitrary and fickle; but Correspondence requires a relationship between a visible, natural thing, which is an effect, and an invisible, spiritual thing which is its cause. The entire Word is given in this way, not arbitrarily but creatively, and mythology is a derivation from these principles and bears this pressure throughout.

'Mythos' and 'Logos,' the science of myths — you cannot enter its domain truly without this admission, that all Correspondence is of permanent value and reoccurs with equal force from Genesis to Revelation. As this Word has divinely touched all nations and from the heart of man struck the spark of all religions, so it has put into them all prophetic interpretation and legendary coincidence, which henceforth will prove their source.

When the race was dominated by the love of scientifics, or knowledges, their humanity was represented by a fish-man; when senuous, the combination became monstrous in the serpent-man. In this way myth had its shapes in an exact scale of degradation, according to Correspondences, and declined into meaningless expressions as it departed from the truth. From the Nile to the Euphrates, as we have said, the nations were skilled in the knowledge of this science of Correspondences.

The Canaanite, the cursed race spoken of in Joshua and Judges, is but another name for Phenicia, the same that gave to

Greece her letters, commerce, and civilization, and with it all, the defaced tablets of Revelation, which through the Ancient Word, and afterwards the Israelitish Word, had been the source of all religious knowledge. This religious knowledge lost its meaning to the gentile nations after centuries of decline; was changed into idolatry with many, and in Greece turned into fables. The Divine properties and attributes were considered as so many separate gods, governed by one supreme Deity whom they called Jove, possibly from Jehovah. It is well known that they had a knowledge of paradise, the flood, the sacred fire, the four ages of gold, silver, brass, and iron. When they spoke of Zeus as "the Father of gods and men" they did not mean the same as we do when we use the expression, but they meant one in authority and watchfulness. The address to the home altar and the sacred fire preceded every prayer either to Zeus or Athenæ. They could not tell why. Possibly it was because they carried within them the impress of the Aryan faith.*

In all the writings, from Hesiod to Lucretius, the waters of the great deep are of immeasurable value, they always produce; through all the records we find that from the remainder of their flow, the dust of the ground, the Lord God framed man.

The two forces, water and earth, contain the dual powers of creation, the man and the woman forevermore. This was the earliest Divine office with all the ancient nations, expressed in their remains. We find it in Demeter, the Mother earth of the

*How much the ancients excelled the people of the present day in intelligence, may be evident from this, that they knew to what things in heaven many things in the world corresponded, and thence what they signified; and this was not only known to those of the Church, but also to those out of the Church, as to the inhabitants of Greece, the most ancient of whom described things by significatives which at this day are called fabulous, because wholly unknown. That the ancient Sophi were in the knowledge of such things is plain from this, that they described the origin of intelligence and wisdom by a winged horse, called Pegasus, who with his hoof broke open a fountain, at which were nine virgins, and this upon a hill; for they knew that by a horse was signified the intellectual, by his wings the spiritual, by hoofs truth of the ultimate degree, where is the origin of intelligence, by virgins the sciences, by hill unanimity, and in the spiritual sense charity. So in other myths. But such things at this day are among lost sciences. (*Arcana Cœlestia*, n. 7729, end.)

Greeks. The earth always stood for the natural mind; an area of origins, the land goodness, the sea truth. Truth is the born servant of good. The whole function of the intellect is to uplift the will. If this fails, however remotely, monstrous creeds and creations are born.

Animals signify affections; birds thoughts; fish scientifics; reptiles and creeping things sensuality.

If a lamb represents the good of innocence, the whole sheep series is construed according to spiritual valuation. If the horse expresses understanding, then the foal, the ass, the red, the white, and the black horse stand for some modifications of it.

All creation is epitomised in man. When he is in innocence, the lamb; in good affection, the cattle; in intelligence, the horse; in sensuality, the serpent; in the might of Divine truth, the lion; in loftiness of vision, the eagle.

To the ancient elders of our world, those mindless people, in the sense of taking no anxious thought, to which state we are admonished by the Lord Himself, not looking before nor after, neither burdened by the past nor solicitous about the future, having a constant realization of the presence of the Eternal,—to them this vast system of Correspondences was full of instruction. These early men, internal men, had duties to perform and they performed them from instantaneous perception of them. "Paradise was a folding cradle to their celestial good." "They were neither students nor philosophers, but working seers, engaged in the truest life, in close sympathy with the angels; the beatitudes of Nature were in a sense, their church and their mother. They were not lost in their perceptions, but saw all things as they really were, full of the Infinite. Each step on the stairway of perception, became a sublime resting place. This state, seemingly so remote from the race to-day, is not an idle dream but a supreme field of use and service for which to strive. To them of old all these inward perceptions became an expression flowing into outward things. These impressions became vestures, fitting and flowing robes through which the Divine form

was revealed. This transparency of symbol became opaque, only when the mind of man grew dull of perception. Ultimately the flowing vestures of the mind stiffened into wood and stone, the work of men's hands, devoid of life; and this finally became the basis of all disorderly imaginings, hence idolatry.

The question is often asked, "Why needed the truth to be so hidden, so veiled from the gaze of man?" To protect it, to guard it, the cherubim with flaming sword which turns every way. Providence with its ministers will continue to protect this Written Word until all are ready to behold it in its purity, to partake of it; until outward profession shall be one with inward perception, from sea to sea.

Bacon, in his "Wisdom of the Ancients," speaks of these myths as possible parables, all confusion without a guide. He gives fine interpretations to some of them, some very remarkable. He says :—

There is, although entirely distinct from Revelation, and also different from the forms in any other land, an impress of the most ancient Divine Cipher upon them, and they may be considered with profit by all spiritual persons.

Rektor Syljestrom writes :—

The Greek fables throughout are thoroughly symbolical, and the wisdom which speaks from this mythology is so deep and comprehensive that it is impossible not to see the actual civilization of thousands of years.

Still another says :—

A new era will dawn for the world when the churches will open in the side of that ark, in which they have been preserved through the ages, the symbolic window and door, the new eye and the new ear, and diligently ponder upon truth thus received. I must quote from Schelling who finds here the ruins of a superior intelligence and even of a perfect system, reaching far beyond the horizon which the most ancient written records present to us. The understanding of the nature of all true vision, is founded on constant laws, common to humanity.

The daily life of any individual, did we pause to think of it, is full of incident and presentiment which, though tending toward, can neither prove nor disprove facts which follow. This

is because now as of old there is a spiritual sphere close to nature, but out of time and space, and in that sphere the future lies, as it were, in nebulous masses pressing down and around. The oracles of Greece were nothing more than the laying hold of this fact and the answering sympathy in the minds of men. True these things stand as dreams of the night to the realities of the day.

Theologically and historically the myths are a bridge over the gap of the ages, a highway in the Divine Genesis, an ark in which lie hidden, truths that otherwise must have perished. Now the key is supplied to open them, may they not help to win back the people, who fondly cling to the memorial archives and traditions, to Him in whom all correspondences meet and all myths disappear?

As in our own time, so then, the human mind, refusing to seek from the one only Source of truth answers to its thousand questionings, unlawfully sought to gain responses from the stars, cards, and spirits.

There is a wide chasm between the forms of other nations and those of Greece. Many of them blunt and devoid of sentiment, neither fostering modern softening of the brain, nor consequent hardness of the heart. All myths utter the declaration of the Golden Age, the time of Edenic conditions when man talked with his Maker. Such teaching is surely more helpful than the agnosticism or materialism of to-day.

Literature and poetry love mythology. Why would they have mourned had it been exiled? Because it bore truth on its bosom. It matters not whether carried by a race of ignorant savages, who knew naught of its value, or by what means it reached the Attic shore, it is a fact that the Aryan race moved southward from the hill country of central Asia with their remains of truth. The stream divided as it were, a part seeking the southern and a branch passing on to central and northern Europe, with the same remains to be planted in the various mental soils, to meet in their development the needs of human souls.

To Greece they seem to have come from a Divine Providence out of the spiritual world into a literature young, strong, and destined to endure. Athenæ thus sprang, full armed, from the brain of Jove. "It was a new departure in the culture of the race. Old themes were purged and beautified. The Pythoness lost her hoarseness as the oracles were received through the poetry of Greece and reechoed from the walls and vaults of her splendid temples."

When the time had fully come, mark that, out stepped the perfect Greek. Myth partook of his step through epic drama, sculpture, and architecture, and became allied to Christian literature.

When the Word was to be translated for the whole world, language was distilled from Hybla and Parnassus to sweeten and ennoble it for its sacred work. The Delphic oracle uttered the names of old heathen gods but altered both name and quality to suit the Greek temperament, and the poets stood around the tripods, real art creators, with a more than Promethean genius.

It is a common law in human nature that all things have progeny, father, mother, sons; so it is with mythology; its grandsire is Revelation; its father, the recording memory; itself, the wandering Ishmael. In all natural objects it saw something beyond the appearance. A mountain or height always stood for heaven and the Lord; the morning was a reflection of the dawn, in the mind, of a new truth; a tree symbolized man; the fruit, love or charity; the leaves, faith. To him that was glad of heart, every thing in nature was responsive, and to the sorrowful, the reverse was true. The correct idea of future states was concealed beneath their Tartarus and Elysian fields. The sun, whirling through space, required a driver; and Phebus Apollo, a human god of light, supplied the want. This was better than excluding Divinity. The whole movement of heaven and earth exacts from the mind a Divine Charioteer and the oldest as well as the newest idea is that a personal God is the Mover, a Divine Apollo, and that his appearing residence is in the sun of the spiritual heavens. Phebus Apollo is translated into this truth. There is no conception in antiquity equal to this Apollo. Jove

with his thunder bolts, Thor with his hammer, represent truth which alone does battle. Love never fights. Baldur, the Apollo of the north, stood for love and goodness of life, and at his death the cry went up, "The Runic tokens of the myths have no living spirit." But the final prophecy is that Baldur will return; that there will be a new heaven and a new earth, and that the sun which will shine on that earth, will be a brighter one.

There can be but one interpretation to these strikingly representative figures in the mythic world. Cicero marks four Apollos, but all things done are attributed to the son of Jupiter and Latona, the spiritual master of prophecy; his oracles were in repute all over the world, especially in Egypt, Greece, and Italy, who borrowed the whole system of Greek myth 430 B. C. His name was the synonym for the Egyptian Horus, the son of Isis and Osiris.

The bow and the lyre, temples and statues, were dedicated to him.

The most celebrated statue is that of the "Apollo Belvidere" as the destroyer of the Python, The Lord of the Silver Bow.

Under all aspects presented, we may behold some phase of the Lord, the Savior: with the silver bow and arrows, the Lord as Divine Truth, saving and defending, punishing and restraining; as the god of prophecy, the Lord as the Source of Revelation and heavenly wisdom; as the god of music, the Lord as the giver of interior gladness and joy and outward confession, because of the understanding of truth, signified by the lyre; as the deity who protects the flocks, the Good Shepherd, the only giver and preserver of good affections and desires; as the sun god, par excellence, the Divine wisdom in its glorious personal manifestation to men.

When we recall the intimate association of Osiris and Iris with the first legends of myth, and know so well the lofty correspondence of the vine and the corn, we may well pause reverently before the wisdom of the Ancients. That they did know Him is proven everywhere. The sacred name "The Ineffable" comprehended their theology, it may be.

God is the Creator of all things, all that lives was made by Him and He formed all things, but He Himself was not formed. I am everything which has become and is and will be and my veil no mortal will remove. (Saitic Temple of Isis. Cf. REV. i, 4-8.)

How many civilizations had flourished and passed away before man had the capacity to perceive the essence of culture, the seeds of truth, as given in the Saga of Hercules! As Apollo and Athenæ stand among the gods, so Hercules is the most renowned hero, whose whole remarkable career, in the twelve labors of his manhood, requires more than a few pages of a brief paper,—Hercules, the son of Alcmena, the rescuer from death of the wife of Admetus, the beautiful Alcestis. The slaying of the Nemean lion, which (born of Typhon and Echidna, the whirlwind and the snake, with Cerebus as his brother and the Hydra of Lerna his sister) had to be found in darkness and dealt with without weapons. Only a grip at the lion's throat by the hand would be effectual; and then the difficulty of withdrawing the skin, which Hercules ever afterwards wore upon his shoulders as a reminder of the conflict and the victory.

The second labor: The slaying of the Lernian Hydra, with nine heads. Third: The horned hind, whose golden horns were sacred to Artemis, he pursued a whole year. Fourth: The Erymanthean Boar which ravaged the country. Fifth: The cleaning of the Augean stables, which he accomplished by turning a river through them. Does it not suggest the power of Truth to cleanse and purify? Sixth: Driving away and destroying the Stymphalid birds, which lay hidden in a wood and were the cause of distress to all travellers. Athenæ brought to him, from Hephestus, brazen clappers, which he rattled to disturb them from their hiding place, and then shot with his arrows. Seventh: The destruction of the Cretan bull. Eighth: The bringing of the horses of Diomedes from Thrace. Ninth: Obtaining the girdle of Hippolyte, Queen of the Amazons, given her by Ares. Tenth: Bringing from an island in mid-ocean, the oxen of Geryones (son of Chrysaor and Callirrhoe), which were guarded by a two-headed dog, the progeny of Echidna

and Typhon. Eleventh: Finding the apples of the Hesperides, though guarded by a dragon. Twelfth: To bring Cerberus from the underworld, — considered the most difficult of all.

Hercules was equipped by the gods for combat: a sword from Hermes, a bow and arrows from Apollo, a golden breastplate from Hephestus, horses from Poseidon, a robe from Athenæ, a club provided by himself from the Nemean wood.

It was while on his way to Thrace, to capture the wild horses of Diomedes, that he stopped to visit in a friendly way, Admetus (whose wife had given her own life for his, which story is finely told by Euripides, and repeated by Balaustion, the Greek girl, on shipboard). He contended with death and brought from the grave the beautiful Alcestis. As he approached, a servant announced, "A friend who looks rough with fighting; somewhat grave though happy; somehow a victory, for behold the strength!"

In all these relations we see so much that reminds us of the phrase in our creed: "He overcame the hells and so delivered man." His whole life work, the subduing of the sensual, the whole progeny of the whirlwind and the snake — think what those two words mean. A whirlwind is never visible until it has gathered into its fold whatever may have been upon the ground in its path, leaves, rubbish, or lifeless trash, and scraps of useless material. How much there is of this in every life, until the action becomes resistless and deadly in its course. Let Typhon and Echidna ring in our ears, when the temptation appears tending towards union of the whirlwind and the snake, which always brings forth the Nemean lion, to be dealt with only by searching the heart and a grip of the hand upon his throat. We may remove the skin and wear it forever upon our shoulder, as did Hercules, a token of conflict and of victory.

I wish I had the power to impress others as I have been impressed with this study of Hercules. "To him that overcometh a crown of life shall be." Put on, like him, the whole armor of God, the sword of the Spirit, the robe of righteousness, the understanding of truth, the breastplate of faith. All these were from the gods, but the club of wood, for which he was respon-

sible, is possibly, the natural good of life, obtained while in the Nemean forest, seeking the evil to be destroyed. "Every man meets his Nemean lion; the first great temptation of life. Be strong and of good courage, with like results, evermore wearing its skin upon your shoulder as evidence of victory. Acquit yourselves like men."

The people of Greece were artisans, farmers, and warriors. In the mass of them, all notions of causation were extinct. The myths supposed to hold them would have perished but for poetry and saga. Thus the Divine Providence provided poetry and saga to conserve them. These people were not so vexed as we are with questions, nor did they think, as we do, that they had solved what they had; but, resting on the fanciful, they went on about their daily duties, neither trusting the sense wholly, nor blindly skeptical, but keeping open within their minds that supernatural principle, which made them willing recipients of the gifts of the Muses, "those fabled nine," the daughters of Zeus and Mnemosyne.

What would become of art, science, or literature without the aid of these wonderful children of inspiration and memory? It is said by those who have studied deeply into this subject, that the whole history of the soul, the very anatomy as it were of its secret organization, may be found in the stories of Psyche, Pandora, and Persephone, with the three phases of feminine existence set forth in the maidenhood of Artemis, the womanhood of Aphrodite, and the still greater perfection in Hera, whose physical attractions are heightened by mental characteristics, which fitted her to share with Zeus the reverence of the Olympians and sometimes caused him to tremble on his throne. Hera was a model of majestic mien and had great power over wives and matrons; as we note, the festival in her honor was called "The Matronalia." Marriage, in the Edenic days, was of so lovely a character that everything that was beautiful and true was compared with it and so it came down through the ages as an ideal to be attained. The ancients had no neuter gender, the principle of duality was in the soul of things. All the con-

stituents and energies of nature, which their deities were supposed to express or contain, were perceived by them to be in their qualities and functions male and female, and to sustain the world in its integrity and comeliness by perpetual communion.

Take the myths out of Eschylus and Homer and what is left? The whole effect of Platonic myth is the awakening in us of the sense of an overshadowing Presence which was, and is, and ever shall be; a personal God, possibly of many names, with deep reverence for the superhuman ever exalting the good and the true. We will find these myths good reading for the children to supplement truths at least. Can they, will they, forget them in more mature years?

The *Phaedo*, one should sing over to one's self as if it were an enchanted song to be dwelt upon until the charm of it touches one deeply, so that when some one says; "It is not true," one is able to answer by acting as if it were.

The *Georgias* myth, covering true knowledge and conduct of life, shows how at the last there are no side issues. Is this man righteous or wicked? Marvellous in its exactness — why should it not be? Swedenborg tells us that the ancient philosophers, among whom must be ranked Socrates and Plato, with Aristotle, Cicero, and Seneca, who have written about God and the immortality of the soul, received their first information on those subjects from others to whom it was successively handed down from those who had it originally from the Ancient Word. Of Eschylus' magnificent *Trilogy* and Homer's *Odyssey* (where every word seems significant as in picturing the closing event in Greek myth) the Trojan War, Sophocles, and the dear Euripides — do not try to make real history of them; look within.

In one of his illumined moments, Emerson cries out: "The day of days, the great day of the feast of life is that in which the inward eye opens to the unity of things."

500 B. C. we find this recognition of one governing Lord of all things with four elemental forces: earth, water, fire, and air,

represented by Demeter, Poseidon, Apollo, and Athenæ. No other nation than Greece had a Pallas Athenæ, Queen of all glowing virtues, the inner lamp of life, the queen of breathing. She is a warrior maiden, born armor-clad, expressing the defense of wisdom. Homer thus describes her advent:—

Snow capped Olympus shook to its foundations,
The glad earth reechoed the martial shout,
The billowy sea became agitated, Helios arrested his
Fiery steeds in their headlong course, to welcome
This wonderful emanation from the brain of Zeus.

She received many prerogatives; indeed, when Zeus ceased to visit the world she was empowered to act for him. He gave her the shield which in danger she swung around, so that she was protected from all harmful influences; hence, her name Pallas, from pallo, "I swing." Not only was she interested in all the affairs of state but especially did she preside over feminine industries. She wove her own robe and richly embroidered one for Hera; she presented Jason with a cloak, wrought with her own hands, when he set forth in quest of the golden fleece. While she detests war in itself, she arms Achilles and Ulysses in just quarrels. She contends against disorder and convulsions among the earth giants, yet stands by Hercules' side in victory over monstrous evils. "In justice only she judges and makes war." "I will mock when your fear cometh."

Athenæ apparently avenges forever. The lost hour can never be retrieved, the past wrong never fully atoned for, in the sense that the best that can be done afterward but for that had been better.

The first sign of Athenæ's presence among men is that they become warriors; the first thought, to stand rightly in rank and not fail from the brother's side, and having done all, to stand, to be well exercised and rightly clothed, "clothed and in their right minds." "Fight and weave; then I myself will answer for the course of the lance and the colors of the loom."

Athenæ wore upon her head the unstrapping helmet, indicative of fortitude; she could lay it aside and brave dangers with-

out its protection. As Justice she wears two robes, one of light, the other of darkness; the former embroidered along its edge with the victories over troublous powers, the giants. The likeness of it was woven yearly by the Athenian maidens and carried to their own Athenæ, whose robe of indignation was worn upon the left arm and breast. The cestus of Aglaia was woven by her as significative of true freedom, which is in being under perfect control as absolute and accurate as if fastened to a bar of polished steel. Aglaia means shining brightness and reminds one of the fact that "a proportion of brightness of light is enjoyed as angels are perfected in wisdom." As Temperance she was stainless as the air. This expression of shining brightness reminds us of the gift to Siegfried of the horse Greyfell, with the silver mane, flashing light as he bounded along, always appearing in the hour of need, with the message, "Take him, he is yours, the shining hope that Odin sends to his chosen heroes." And he bethought him how he had talked with Odin unawares.

As the Queen of Breathing, an entire paper could be given to this subject when we reflect upon the province and function of the lungs and heart — their correspondence to the understanding and the will, with the governing powers involved; that as the lungs are the purifying vessels for the blood, so the human understanding is the refining vessel where the change is wrought in the mind from natural to spiritual. She may, then, well bear upon her breast the Python slain by Apollo.

The contest between Athenæ and the mortal maiden, Arachne, has its lesson as also the flute episode rendered in verse by Longfellow. We do not wonder at the perfection of the Parthenon, containing the world-renowned statue of ivory and gold, thirty-nine feet in height. She stands erect, bearing her shield and spear; in one hand an image of Nike, or Victory, and beneath her feet a serpent. The olive tree is sacred to her; she is said to have produced it; it was preserved in the temple of Erictheus and possessed marvelous vitality.

A pretty little myth is that of Eos, Aurora, or the Dawn, the sister of Apollo, who drove in her own chariot across the vast

horizon, morning and night, before and after the sun-god — the rosy morn and the twilight. "She leaves her couch, yokes her horses to her glorious chariot, opens the gates of heaven to herald the approach of Apollo. The tender plants and flowers lift their dew-laden heads to welcome his coming."

Another, concerning the punishment of a little nymph by the offended Hera, who caused the maiden to lose control of her vocal organs, to speak only after others, and then only to repeat what they last said. So poor Echo must content herself with having threefold and sevenfold porticos dedicated to her. Beholding the beautiful youth Narcissus one day at the chase, and being unable to speak to him, she simply kept her eye upon him, until on the occasion of losing his comrades in the wood, he called, "Is any one here?" "Here," responded Echo. "Come," cried he, "Why dost thou fly?" To which she responded as before. "Let us meet here," said he. But the selfish youth disdained poor Echo and became enamored with his own shadow in a fountain, over which he pined away and was changed by the gods to the flower that bears his name. Some poet sings sweetly of "Echo and Silence": —

Two sleeping nymphs with wonder mute, I spy.

And lo, she's gone in robe of dark gray hue,

'Twas Echo from her sister Silence flew.

For quick the hunter's horn resounding to the sky

In shade affrighted, Silence melts away;

Not so her sister, Hark, for onward still

With far heard step she takes her listening way,

Bounding from rock to rock, from hill to hill,

Ah, mark the merry maid in mockful play

With thousand mimic tones the laughing forests fill.

Pan, or the world on its lowest plane, is said to have chosen Echo, above all the nymphs, for, "that," he said, "is the truest wisdom, which doth faithfully render the very words of the world, adds nothing, only reiterates." The world would have only its own proprium or selfhood acknowledged. Pan had such a fearful voice, that when he spoke, all who heard fled in

dismay; hence our word panic. To show how in later times the spirit of the old myths had gone, we need only to heed these lines:—

You have your Phallic dances, still —
Where is your Phallic phalanx gone?

The latter was a religious ceremony of great solemnity.

We must touch upon one theory of Hesiod concerning the Titan Prometheus, who, having offended Zeus, was punished by him in depriving mortals of the gift of fire. This anger he braved and stole some sparks from the chariot of the Sun, which he conveyed to earth in a hollow tube. Zeus, then furious, commanded Hephestus, the celestial artisan, to make a beautiful woman of clay through whose instrumentality trouble and misery should come to the world. This artistic creation so pleased the gods that they each resolved to endow her with a special gift. Hermes bestowed a sweet, persuasive tongue. Aphrodite gave her the art of pleasing; the Graces rendered her fascinating, and Athenæ gave her all feminine accomplishments. Thus the gifted "Pandora" was conducted to the home of Epimetheus (afterthought), the brother of Prometheus (forethought), who declined to listen to the entreaties of the latter, begging him to neither listen to the gods nor receive anything from them. All are familiar with the story, how, being established in the home she had entered, with the one restraint laid upon her, not to open a certain box; and finding herself unequal to the trust, she opened the casket of blessings in reserve for the race, and all took flight, save only Hope.

This entirely satisfied Zeus as far as the world was concerned, but he now must take revenge on Prometheus whom he chained to a rock on Mt. Caucasus, where an eagle came every day and feasted upon his liver which growing again through the night afforded fresh torment for the morning. This continued for thirty years until he was rescued by Hercules.

We learn, by careful study, that the stealing of fire from Zeus represents self-love, with its powerful intellect and genius, separating itself from Divine Love and beginning a line of human

independence. The human counsel which arose, looking before and after, was chained to hard limits and had a terrible vision of the state which it had brought about, represented by the eagle, gnawing the vitals of this remorseful, but unrepentant selfhood. It pictures the fall of the race from a seemingly dependent, but really free condition, to a seemingly independent but really enchained estate. He mightily observes himself and his nature from the high mountain of falsity, and the truth observes him and finally, in the fulness of time, provides for his relief.

Says another, "The voyage of Hercules to Prometheus seems to present an image of God, the Word, hastening in the frail vessel of the flesh to redeem the human race." Hercules sailing in a cup, suggests to Seneca, that "it is true greatness to have in one the frailty of man and the security of God, but I purposely refrain from all speculation lest I bring strange fire to the altar of God."

Upon the statue of Niobe, in the temple of Apollo at Soissons, should be written this motto, "Nothing is done beautifully that is done in pride; nor nobly that is done in scorn." The statue is a most masterful production, marvelously telling the story so familiar to all, how pride, vain-boasting, foolish pride and vanity, then as now destroy the life of the spirit and leave nothing but an external form bearing the impress of passionate grief.

The children always listen eagerly to the tale of "Rhecus," the boy who, living near a wood, enjoyed playing 'neath the shade of the trees, each one of which to him, as to every little Greek, possessed a spirit of its own. As he passed along one day and beheld the branch of an oak tree ready to fall he propped it up and went his way. The Hamadryad of the tree, so thankful for her preservation, expressed a desire to reward him with any gift he might choose. His choice was always to live with her; which was to be granted with provisos. A bee was to serve as messenger, when he was to come before the sun should sink over yonder mountain. The day came. Rhecus was very busy at some game of marbles and rudely brushed away

the winged messenger. Again and yet again this occurred until it fell with broken wing. He, picking it up to throw it away, beheld the sinking sun. Pale and trembling he hastened to retrieve the lost moment and his broken promise. Lowell gives the incident as follows: —

O thou didst scorn my humble messenger
And sent'st him back to me with bruised wing.
I can forgive, but have no skill to heal thy spirit's eye,
Only the soul has power o'er itself. — (Lowell's "Rhecus.")

It is impossible to pass the story of Pegasus, the winged horse. When Mount Helicon rose heavenward, with delight at the singing of the Muses, Pegasus stopped its flight with a blow from his hoof, from which spot sprang Hippocrene, the inspiring Fountain. Bellerophon, the grandson of Sisyphus, who was doomed to roll a stone up hill only to renew the effort continually, was himself fleeing from unjust charges, and in his distress and powerlessness to struggle with his fate, mark this, he invoked the help of Pallas Athenæ who sent him this winged horse which he was to mount and upon it to destroy Chimera, the terrible beast with the head of a lion, the body of a goat, the hinder part of a dragon, and from whose mouth belched flames of fire. He tried in vain to mount him until wearied with his exertions, he fell into a deep sleep beside the Sacred Spring. Mark the lesson for us; "In quietness and confidence shall be your strength," quietness of self and confidence in the Infinite.

The winged horse signifies spiritual understanding. Note the Apocalyptic horses. What could come out of a book but the understanding of truth? So the horse always signifies some phase of such understanding. The blow of the hoof, the ultimate power unlocking the fountain, we easily see to be the giving out of the truths and sciences for which the Muses stood — the effects and lives of all daily inspiration of goodness upon Earth. Bellerophon, with this understanding of the truth, would be quite able to remove all doubt and fear that confound use and action; but as we have seen, he, unable to mount Pegasus, is

resting by the spring when Pallas Athenæ appeared to him in a dream and presented to him a magic bridle. Upon awaking, he placed his hand at once upon the bridle of his dream, put it without difficulty upon the horse who was drinking at a fountain, mounted him and rising into the air, accomplished upon him wondrous things, until he essayed to enter the domain of Zeus, when he was thrown from his back. Here also we may read our lesson.

When Agamemnon, the Grecian leader, would fain set out upon his warlike errand, the fleet was held back by adverse winds over which the gods had control and to whose oracle he must appeal. The result was the demand, through the priest Chalcas, for the sacrifice of his daughter, Iphigenia. Hear her remonstrate with her stern but devoted father who remembered his vow. "O Father, I am young and very happy. Perhaps the pious Chalcas did not hear. Age obscures the senses. If my nurse, who knows my voice so well, sometimes misunderstood me, while I was resting on her knee both arms, and hitting it, to make her mind my words, and looking in her face and she in mine, might not he also hear one word amiss spoken from so far off, even from Olympus?" Her plea was unavailing; and yielding herself to be borne off by the old priest, she turns, waves her hand to her agonized father, and cries, "Father, the ships may sail, the ships may sail!" We too would mingle our tears did we not know such devotion would be met by the gods, and Artemis, the faithful sister of Apollo, be sent to bear her safely away to serve as a priestess forevermore.

To Aphrodite, the mother of Eros, we turn with sympathetic interest. Her birth is thus given in graphic language:—

The Ocean stood like crystal, the soft air stirred not the glassy waves, but sweetly there had rocked itself to sleep.

The blue sky beamed silently above, and all its high and azure circled roof, beneath the wave was imaged back, and seemed the deep to pave with its transparent beauty. While between the waves and sky a few white clouds were seen, floating upon them wings of feathery gold, as if they knew some charm the universe enrolled.

A holy stillness came, while in the ray of heaven's soft light a delicate foam wreath lay, like silver on the sea. Look! Look! Why shine those floating bubbles with such light divine?

They break and from their mist a lily form
Rises from out the waves in beauty warm.
The wave is by the blue veined feet scarce prest,
Her silky ringlets float around her breast
Veiling its fairy loveliness, while her eye
Is soft and deep as the blue heaven is high:
The Beautiful is born, and sea and earth
May well revere the hour of that mysterious birth.

The Beautiful is ever born of the True as Aphrodite sprang from the water. The picture of Aphrodite left unfinished by Apelles, never found a hand bold enough to attempt its completion — Apelles, who replied to admiring criticism, "I paint for Eternity!" Do we work with like motive?

Sad it is to have to cast the slightest shadow upon any creation, but in giving the most ancient and beautiful fable in classic fiction, the story of Psyche, we find ourselves compelled to involve under other names perhaps, some whom we fain would leave on pedestals. Psyche, the youngest of three daughters of a king, was so renowned for her beauty that when Venus found out that the altars which had been consecrated to herself were rededicated to this marvel of womanhood, she commanded her son Cupid to direct his arrows in such fashion, as would compel Psyche to wed some frightful monster. But, as you know, poor Cupid himself fell a victim to her exceeding grace; yet Psyche, failing to comply with his requirements, had to mourn the loss of him. She wandered through the world in grief and sorrow. Some would lock up even the lamp of truth lest poor Psyche should put it out in her effort to draw nigh to it. She was comforted alone by Pan, who said: —

O wise, fair lady, thine eyes seem two great souls in mourning.

Thou lovest grief too well! Seek no more deaths! And pray the sovran god.

She passes on but lingers in the field where Ceres observes her from afar,— Ceres who loves peace and innocence and at

whose feasts only white garments are worn in accord with the spirit. She calls, "O wretched Psyche, Venus roams to seek thy wandering footsteps round the mazy earth, and yet thou darest to touch my scythes?" The appeal to the mother heart is in vain, and she hears the word, "Depart with speed." She speeds her way and Jove's bird cried out, "Fie, thou simple girl! Thou can'st not touch one drop of holiest stream, and yet one urnful I agree to grant thy need!" She goes to the domain of Proserpine, throws a cake to Cerberus to stop his howling and begs of Proserpine to fill ostensibly the order of Aphrodite for something to restore her faded loveliness and is given something which puts her in a deep sleep. "Kind Nature's great restorer." Awakened by Eros' arrow, she is borne by Hermes to the palace of Zeus where the most beautiful festivities crown their final union. A marvelous story in its unfoldment. To release the soul from the abnormal state in which the estrangement of the will and the understanding had placed it; to restore the original conjugal relation and give back the sweet harmony of Eden is the province and design of the Lord and none other can effect it.

Only as this beautiful conjugal relation is restored, is the soul brought into the enjoyment of real life and real blessedness.

And Jove's right hand approached the ambrosial bowl

To Psyche's lips, that scarce dared yet to smile, —

"Drink, O my daughter, and acquaint thy soul

With deathless uses, and be glad the while;

No more shall Eros leave thy lovely side;

Thy marriage joy begins for never ending."

The bridegroom on the festive couch was bending.

O'er Psyche in his bosom — Jove, the same

And Hera, and the other deities,

Alike ranged round. The rural cup-boy came

And poured Jove's nectar out with shining eyes,

While Bacchus, for the others, did as much,

And Vulcan spread the meal; and all the hours

Made all things purple with a sprinkle of flowers,

Or roses chiefly, not to say the touch

Of their sweet fingers; and the Graces glided
Their balm around, and the Muses, through the air
Struck out clear voices, which were still divided
By that divinest song Apollo there
Intoned to his lute; while Aphrodite fair
Did float her beauty along the tune, and play
The notes right with her feet. And thus, the day
Through every perfect mood of joy was carried,
The Muses sang their chorus; Satyrus
Did blow his pipes; Pan touched his reed; — and thus
At last were Eros and his Psyche married.

(A Sonnet by Apuleius, translated by Elizabeth Barrett Browning,
"Marriage of Psyche and Eros.")

We would gladly dwell longer upon cloud-capped Olympus, where youth never ages and the passing years leave no trace on its favored people; in an atmosphere bright, glistening, refreshing; a mysterious region which even a bird could not reach by its own flight, but whose chief dweller, as the Father of gods and men, listens to the poorest and most forlorn wanderer and ordains that the mighty ones of earth should succor their distressed and needy brethren.

What could be more significant of a Divine Providence ceaselessly caring for the affairs of the world, than this picture of Zeus and Hera upon their throne of burnished gold, chased silver and gleaming ivory, watching over mankind with tender solicitude both day and night, even determining through gates of horn and ivory what dreams may come?

May we not study with grand results, these fairy-like stories and wonderfully poetic ideas, granted to the childhood of the race? The men of old, as it has been suggested, may be filled with rejoicing in the other world, to find a real Horus, Baldur, and Apollo in the person of the one Lord and Savior, Jesus Christ, Creator, Redeemer, and Regenerator, who was not only the fount but the fulfiller of all prophecy. We may truly hope that this fair memorial may yet be seen in its true value and help to confirm the truth so veiled under its classic story.

SUSAN WOOD BURNHAM.

SOME LESSONS FROM HAMPTON AND TUSKEGEE.

ALTHOUGH the work of these schools is pretty well known, it may be well to mention briefly what is going on, that we may have the subject fresh in mind before attempting to draw any conclusions.

At the close of the Civil War, General Samuel Chapman Armstrong, a leader of Negroes during the war, and a close observer and student of their characteristics, saw clearly the needs of the colored race, and with indomitable perseverance secured the aid of the American Missionary Association in founding Hampton Institute. The school now is free from any government, State, or denominational control; being a private Corporation with seventeen trustees from various sections of the country; and is open to Indians as well as Negroes. Its location is peculiarly appropriate — the site of an Indian village, near the spot where the first Negro slaves were sold in America, and where Hampton Hospital was located during the Civil War. The aim of the Institute is best expressed in Armstrong's own words: —

To train selected . . . youth who shall go out and teach and lead their people, first by example by getting land and homes; to give them not a dollar that they can earn for themselves; to teach respect for labor; to replace stupid drudgery with skilled hands; and to these ends to build up an industrial system, for the sake not only of self-support and intelligent labor, but also for the sake of character.

The Academic Course comprises English, the more practical parts of Arithmetic and Plane Geometry, Drawing, Elementary Science, Manual Training, Physical Training, History including Bible History, Geography, Physiology, Business Methods, Literature, Civil Government, Agriculture, Animal Industry, Economics, Sociology, Principles of Teaching supplemented by Actual Teaching and Observation at the Whittier

School. Besides these academic studies instruction and practical work are given in the different forms of agricultural pursuits, in business, domestic arts and sciences, and in thirteen different trades. Let us look at the daily program: —

TRADES: The rising bell sounds at 5.30. Breakfast at 6.00. Study from 6.30-7.30. Clean rooms and don working clothes and get to shops, 7.30-8. Shops, 8-11.50. Wash and dress for drill, 11.50-12.10. Drill, dinner and change clothes, 12.10-1. Shop, 1-5. Free (far as possible), 5-6. Supper and dress, 6-6.30. Prayers, 6.30-6.45. Evening classes, 7-9. Warning bell — girls, 9.15. Warning bell — boys, 9.30. Taps, 9.45.

The academic program is equally strenuous, but varies so much with different groups that I will not attempt to give it.

Let us pass into the class rooms and see the work. One of the younger classes is struggling with "Elementary Science." The whole period is spent on the question, "Why does iron ordinarily feel cold, and cloth warm?" Each member is required to test the truth of this with his hand, and then to see by the thermometers provided for the purpose that the temperature is in reality just the same. One boy is sure that his hand tells the truth and that the mercury does not move as it should, until by placing his hand on the bulb he finds that the thermometer readily responds. All now agree that the thermometer is right, and try to assign a reason for the apparent difference in temperature. Most of them at first fail to apply what they had learned in a previous lesson about the relative conducting power of metals and other substances. Finally one of them answers correctly, and the teacher with unbounded patience gets pupil after pupil to try to make a clear and complete statement of the facts and a true explanation of them. Blunders are made repeatedly, but the teacher does not raise her voice nor show the slightest irritation. At last when the problem has been conquered an encouraging smile meets the happy expressions of the pupils. They have added one line more to their little page of knowledge, and they are grateful for it.

A cooking class explains why they knead bread and how, how to cut the apples and make the crust for pies, and then they

do the work. Everything is scrupulously neat. They wash their own dishes, scrub the floor, and keep the fire at the proper heat. The food they cook is served by students as a lunch to other pupils in a room entirely furnished by the students themselves. The walls neatly painted in a simple design in imitation of wall paper, the mission table and chairs, the woven rugs, are all the work of students. The servers are taught how to serve properly and watch every need of the lunchers, and the lunchers are taught how to eat properly and to act with perfect decorum.

A class in Bible History is considering the story of Jonathan, David, and Saul. The questions, involving the exercise of the memory mainly, are well answered in a reverent manner. They are taught to look upon the Bible not as mere literature, but as the Word of God — the only guide to eternal life.

A visit to one of the shops showed many boys at work making trucks for a steamboat company which had just sent in an order for two hundred. Frequently the boys themselves figure for contract work, and in this case they are allowed one half of the actual profit, at other times receiving fixed wages per hour. The trucks are thoroughly made — no knots or weak places can be found in the wood, the iron is perfectly welded and strongly fastened to the frame. The band-saw, machine plane and drill are followed by hand work of carpenters, blacksmiths, and painters. In the tin-shop they are told to make cans to contain perhaps a pint, and with one dimension, as three inches in diameter, given. They must figure the rest. The older students who have chosen tailoring make all the uniforms for the school, and many suits besides. A squad of brick-layers, carpenters, and plumbers are adding another story to the trades' building. Orders for carriages, tables, rugs, and many other articles keep the tradesmen busy all the time that is not needed for work in or upon their own buildings and grounds.

The dairy is managed in the most scientific manner. Food of the right kind and quality is given, the record of each cow's milk both in quality and quantity carefully taken, and the greatest pains taken to keep the milk pure and wholesome.

Each pupil must keep his own personal account of money, and of his hours of labor, distinguishing between work for himself and for the institute; between that which is paid for by the hour and contract work. Neatness and orderliness are required at all times and in all places. During the twelve days of our stay we saw but once any rubbish upon the grounds, and this time it evidently was not the fault of the students; for it was on the road-way leading out of the grounds, and early in the morning after a public concert of the evening before. We heard not a word of profane or vulgar language, nor saw any evidence of the use of spirits or tobacco, or any rough or rowdyish conduct either on the school grounds or upon the streets of the town. The order is superb, and yet Mr. Phenix, the principal of the academic department, told me that he scarcely realized that discipline was one of his duties.

Short devotional exercises are held in the morning before the academic classes go to their recitations. At noon, after marching into the great dining-room, all stand, boys and girls together, at the same table, and sing:—

Thou art great and Thou art good,
And we thank Thee for this food;
By Thy hand must we be fed,
Give us, Lord, our daily bread. Amen.

In the early evening there is another short religious service, varying somewhat upon different days. On one occasion Mr. Phenix read a short essay on "The grace of our Lord Jesus Christ be with you all." It was beautiful and practical. This was followed by the Lord's Prayer, as usual, and then the benediction was sung.

For recreation they have concerts, lectures, lawn parties, and great numbers of social and athletics sports. Practically every boy is a member of the athletic association. They are all especially fond of singing, with their incomparable voices, sacred music and the plantation melodies which Edward Everett Hale says "constitute the only American music."

On the Shellbanks Farm the first-year boys are employed. Three help with the house-work, the others rise at four o'clock, milk and feed the cows and attend to other farm-work until ten o'clock. Then they are allowed an hour or two to rest, but we are told that most of the boys prefer to study upon the lessons which they are to have in the evening school. The rest of the day till supper-time is spent in work upon the six hundred acres of the farm. After two hours of evening school they are ready to retire.

Sundays, too, are full, but in a different way. In the morning every room is put into immaculate order, for the Sunday inspection is made by the teachers, and is most thorough. As the teacher enters, the student salutes and remains standing till the inspection is over. Every picture must be hung straight, every book and other article must be in place, every particle of dust removed, the student himself clean from teeth and finger nails to his polished shoes. Then follows drill and marching into Church. The reverent reading of the Bible, the simple, practical sermon, the singing by the rich melodious voices unaccompanied by any instrument are all most impressive. Many of the older students help in the Sunday-school classes and missionary work of the town and neighborhood.

Some visit the cabins of the poor, and read to the illiterate during the afternoon, and practically all write a home letter. The evening service is largely one of song — hymns and such of the plantation melodies as harmonize best with the day. It is open to the public. Monday is practically our Saturday — free from all academic work, that the pupils may not feel that it is necessary to study on Sunday to avoid a possible failure on Monday. But the Whittier — a school containing pupils from the kindergarten to grammar grades inclusive — is open. This school is partly supported by the County, and its pupils come from the town of Hampton and surrounding places; but it is under the control of Hampton Institute, which appoints the heads of all departments, and makes its normal pupils assistants to give them practical training as teachers. All the scholars at

the opening of school marched into the assembly room, and remained in perfect lines standing (there were no seats). After answering the principal's "Good morning," they repeated in concert the Ten Blessings and the Lord's Prayer. Plantation songs were sung by the school, and they also joined in the refrain when a teacher took the solo. A quartet of boys sang beautifully. Then all saluted the flag and gave their pledge of allegiance.

All of the classes that followed did at least fairly well. The discipline was excellent, and maintained without any roughness or loud talk. The same patient gentle influence that characterizes all the work at Hampton and Tuskegee prevailed here. The scholars were always thoughtful and courteous, never failing, as we entered a room, to bring us chairs, to open the books at the right place and hand them to us right side up; always eager to show us a teacher's room or to do any favor that they could, and never with the expectation of compensation, for fees are not wanted, and often, we were told, were turned over to the school authorities when they could not be returned without offending. In the manual training department the boys make such simple articles as they can use in the school, and such as any of the poorer classes can afford in their own homes. In the industrial training the girls learn how to do well the simple but useful work of the home. In a room furnished in the most inexpensive way they sweep, make the bed, dust and arrange the articles on a bureau which they have made themselves out of boxes, and scrub the floor with their home-made soap.

The children are taught to save, and for this purpose a penny-savings account has been opened, and when five dollars has been reached the sum is deposited in the Savings Bank.

On July 4, 1881, Tuskegee was opened, with thirty pupils and one teacher — Booker T. Washington. They met in a rented shanty church, which leaked so badly that the teacher had to hold an umbrella over his head when it rained. The school now numbers over eighteen hundred pupils, teachers, officers, and employees, occupying more than one hundred

buildings all built by the students and teachers themselves from bricks and lumber made upon their own farm. Forty different trades and occupations are taught alternating with academic studies — each three days in a week. Every boy must become proficient in some occupation, and every girl must be trained thoroughly in housekeeping, before a diploma is given. The academic studies are correlated as far as possible with the manual work, and in all cases are made as practical as possible. Letter-writing is a prominent feature in the teaching of English, commerce and agriculture are taught in connection with Geography and History, Natural Science with them is made to deal mainly with the solution of simple every-day problems, Geometry and Arithmetic are applied to the trades. For example, one whole period was given to finding the weight of an iron bar which was brought into the class and found by measurement of the pupils to be one and one-half inches in diameter and six feet, five and one-half inches long. The weight of one cubic inch of iron was given them by the teacher in four decimal places. The problem was done and the principle of the circle and cylinder fully explained. Another period was spent in figuring how many oblong sheets of tin would be required to make a certain number of cans three inches in diameter and three inches in height. They were told to allow for the lapping over of the tin, and for the necessary waste of material, noticing the difference between the results obtained by theoretically counting the number of square inches, and by actually observing how many square inches could be used. The problem was not finished by any one at the close of the recitation and was to be completed the next day. Every teacher in the academic department must visit at least once a week either the work in some shop or on the farm, that he may be able to see just what the boys are doing, and to make his work conform as far as possible to the needs of their several occupations.

The work in architectural drawing is particularly good. A year or two ago a Tuskegee student won second prize for a design for a hospital at Havana, and was told that he would have

received first prize if he had understood the local conditions which modify the material and construction of buildings. Prizes of \$5,000, \$3,000, and \$1,500 were offered for best designs for the capital at San Juan, Porto Rico, in 1908, and fifty-five architects from all over the world competed. A senior, who had had no instruction or experience except what he had learned at this school received honorable mention as number six.

The training of girls is wonderfully thorough, practical and far reaching, dealing not simply with studies and accomplishments, but with those deeper matters that affect for all time the health and happiness of the home. Their clothing must be such that it cannot interfere with the proper development of the body, and it must be simple and economical. No silks, satins, or expensive jewelry can be worn even by those who can afford them. Besides their training in sewing, cooking, and laundry work they must have at least six weeks actual experience as housekeepers. For this purpose five girls at a time are put into what is called a "practice cottage" where they must all live upon three and one-half dollars per week, purchasing all their food and fuel at the commissary department of the Institute, and doing all the work of the house. They are taught not only the care of their own bodies, but the care of infants and children, and the absolute necessity for social purity.

Every student, male and female, has regular habits of eating, of rest, and recreation, and bathes at least three times a week. Every student has a Bible, and uses it. Reading is carefully supervised, all classes being divided into clubs, and each club supplied with appropriate books from the library. Every two weeks the seniors receive instruction from some one of the faculty on the best books to read.

Whichever way we turn we are impressed with the tremendous service of these institutions, and we may learn lessons of the deepest encouragement. Education has been most wonderfully adapted to the needs of the people. Foreign languages and higher mathematics could be of little use to the majority of a race that is almost in the infancy of its training, and have been

wisely left out of their curriculum. Service is the aim rather than scholarship or culture. The simple life, the strenuous life, and the useful life, are all united here; but it would seem that the life is made simple and strenuous in order that it may become more useful.

To appreciate properly any institution or individual we must look at the controlling principle. This enters into everything that is done, and invariably and indelibly impresses its character upon it. There is not much danger of waste or misapplication of effort when the prime motive power is use, for use is the law of life. With this underlying motive, pride and caste are impossible; there is no distinction between rich and poor, no effort to outshine others either in dress or intellectual brilliancy. Every one is a student, including the teachers; every one is a worker, including the pupils; there is no servant class, but every one serves, and there seems to be no striving to be the greatest, for all acknowledge that one is their Master, even Christ. Teaching is not simply telling how to think, but showing how to live, and every student who has been in either of these two institutions long enough has absorbed in large measure the spirit of every true teacher, the spirit that yearns to help and to uplift, to appreciate efforts more than attainments. Recognizing this strong desire for service which is the perpetual undercurrent, we can more readily understand the spirit that animates the student bodies of Hampton and Tuskegee, and produces the splendid loyalty characteristic of their graduates — the loyalty not born of the recollection of good times and pleasant comradeship simply, but that deeper loyalty which can only spring from the union of efforts, on the part of both teachers and pupils, for one tremendous purpose, — the uplift of the human race.

On the evening of May 24, 1910, while the senior tradesmen were singing their class song, the electric lights went out, and the class was left in darkness for more than one hour; yet there was no disturbance. One of the students started the plantation melody, "Let the heaven light shine on me." With this, and

other pleasant songs, the time was passed till the lights could be turned on again, and the program resumed: a splendid lesson of self control, which could only occur in an institution where the older students are animated with a desire to help. The police, firemen, and janitors are all taken from the students themselves; the latter being assistant disciplinarians as well as performing the ordinary duties of janitors. They are chosen for their peculiar fitness to control or influence others, and are of very great assistance in keeping up the moral and physical tone of the boys, as well as seeing that the rules of the school are obeyed.

There are no secret societies, but many clubs have been formed to develop the students in various useful ways. One, the Chesterfield Club of Hampton, shows in a marked degree the earnestness of the boys and their loyalty to high principles. As would be supposed from the name, the aim of the Club is to make gentlemen, and they work more from the inside upon character than upon the outward manners. During the past year they have given special attention to the suppression of evil — both secret and open, and to the teaching by their own examples, as well as by words, a respect for authority and obedience to the higher law. They also stand for Armstrong's own words, "Labor, next to the grace of God in the heart, is the greatest power for civilization." No wonder that we hear of the members of this club exerting a powerful influence for good after leaving Hampton. It is impossible to work honestly for the elevation of others without being ourselves uplifted and filled with a deeper desire for still greater service. Let me quote the farewell message of one of the graduate members of the club as he lay fatally ill: "Tell the fellows that tremendous responsibilities await them outside the gates of Hampton. Our people are not doing things half so well as they know how. We have got to energize them."

Everywhere we find the older students of both sexes helping the younger. The sword of hazing has been turned into the ploughshare of aiding, and the spear of enmity into the pruning-

hook of friendliness. We find the same characteristic spirit after the student has left school. He shows his less fortunate brother how he may improve his home, how he may double his crops, and at the same time urges upon him the importance of right living and of entertaining proper feelings towards his neighbor. He keeps in touch with his alma mater, receiving from her at frequent intervals advice and help and constant inspiration, repaying her with never-failing loyalty and devotion. From hundreds of appreciative letters let us quote a portion of one from a recent young lady graduate:—

I go with eyes that can better see the dust, with hands that can cane a chair, and the desire to do good and help others has become stronger. Above all I know my Bible better, I know how to study it: I know what our Father meant when He said, "Thy Kingdom come." Hampton has done much for me.

It is only by studying the extension work of these schools that we can form any adequate idea of the stupendous task which they are accomplishing. Through their papers and periodicals, their teachers' institutes, mothers' meetings, farmers' conferences, building and loan associations, national business league, and others, they are controlling or affecting almost every kind of endeavor for the uplift of the Negro and Indian races. In Macon County, Alabama, under the influence of Tuskegee, the property of the colored people has increased over six hundred per cent. in twenty years, and by the last semi-annual report not one of the 18,000 Negroes was in the poorhouse. In Virginia, largely due to Hampton's influence, the Negroes now own over \$7,000,000 worth of property, and about one-sixteenth of the land area of the state. Teachers' salaries have been increased, school terms lengthened, and what may be called a great revival in education started in the South.

Each year at Calhoun, Ala., the colored people in conference repeat with uplifted hands: "We promise with God's help to live for our children, to do everything we can to put down all that is unfriendly to the life of a little child, and to try in every way to build up the things which will help children."

"The Armstrong fire is spreading all through the South," said Booker T. Washington as he stood by the bier of his beloved teacher in 1893. If it had kindled no other flame than that within the heart of Mr. Washington, it would have started a conflagration of no mean proportions. The work of Tuskegee alone reaches fully one hundred thousand people. But the fire is still spreading; we are feeling something of its heat and light in New England. For our excellent industrial schools we are largely indebted to Hampton. Ex-President Eliot recently said, "Hampton better than any other institution of secondary education in the country is accomplishing its object"; and Elbert Hubbard tells us of Tuskegee, that "The ideal school is a school for Negroes, instituted by a Negro, where only Negroes teach, and only Negroes are allowed to enter as students." When the foremost educator of New England tells us that white teachers right here in the birthplace of the public school system of the world, with all our advantages of inheritance and prestige, do not accomplish as much for pupils of their own race as the same kind of teachers do for the colored people in a southern climate, it is time for us to study the causes. And when we go one step farther and find that a man, whose mother was a slave and whose father is unknown, can found an institution, select teachers from his own race to instruct the children of the ignorant and degraded from the "Black Belt" of the South, and can produce results that are simply stupendous, we should bow our heads in humility and take lessons from those who have received such God-given powers. While we, figuratively speaking, have been spending our energies in pruning and scraping and spraying the trees to keep them alive, they have been digging about the roots and supplying a new fertile soil in which they may grow and bring forth fruit — some a hundred-fold, some sixty-fold, some thirty-fold.

The seed of truth must be sown in the heart, and it needs the unpopular John the Baptist to properly prepare the soil of the heart. For years we have heard in our educational conventions, and seen in our educational periodicals, abundant words

about the new education of the head, heart, and hand; but if we could take one composite picture of all the schools and colleges in New England it is doubtful if we should find one per cent. of our energies properly directed to the heart. The head receives perhaps eighty per cent., and in some cases is developed into a monstrosity, while physical training takes perhaps the remaining nineteen per cent. The Negro, from the fundamental thought that unselfish service is the aim of all true education, sets about manfully to cast out the beam from his own eye; and then, with clearer vision that he is in a sense his brother's keeper, he generously assists in removing the mote from his brother's eye. John the Baptist told the publicans, "Exact no more than that which is appointed you"; to the soldiers he said, "Do violence to no man, neither accuse any falsely; and be content with your wages." This willingness to battle with the foes of our own household is the first great step on our part not only towards our spiritual development, but towards the orderly growth of our minds.

"Cease to do evil, learn to do well," is an eternal command. The Negro, from a home of little intelligence and refinement, and sometimes from one of depravity, coming with uncleanly garments and person, with disorderly and indolent habits, voluntarily enters an institution in which he must work nearly all the time from half past five in the morning till nine in the evening, must give up smoking and drinking, profane and vulgar language, and must be a gentleman while doing the most menial work. He who can succeed under these conditions possesses the material from which men are formed. Self-sacrifice takes the place of self-indulgence. We would not for a moment intimate that there are not strong and noble men and women graduating from the institutions of the North every year, and ready to enter upon a life of most active usefulness, even when it involves the greatest self-sacrifice. There are multitudes of such, but there are too many of the other kind. We should be able *here* even more than in the South to go through any community and select not only the men of greatest intelligence, but the men

who represent the highest type of citizenship in every way — men clean in heart, free from all habits of self-indulgence and brimful of the desire for active usefulness — and say, *these* men properly represent the product of our higher institutions. Can we do this? Let each answer for himself. Without speaking of positive evils, which are altogether too common in our college life, let us look at just one form of self-indulgence, and see how much the influence of our training helps the ordinary student in giving up a habit which is always useless, and in many cases positively injurious. I refer to smoking, particularly cigarette smoking. Did the idea of useful service ever enter into any one's learning to smoke a cigarette? Whoever heard of a boy learning to smoke from an altruistic motive? At the entrance of one of the best known institutions in Massachusetts a few years ago a gentleman stood watching the students as they came out. As one after another lighted his cigarette the gentleman jocosely asked the professor who was accompanying him if cigarette smoking was compulsory, and he was answered in the same vein, "Yes, but it is not rigidly enforced, for I personally know of three students who do not smoke." It is safe to say that those who enter college with bad habits generally retain those which they have acquired, and frequently add others as bad or even worse. The average college student is irregular in his habits of eating and sleeping, often to the point of injuring his health; equally irregular in his studying; often has no definite purpose in life; and frequently runs "recreation mad," eager for all forms of excitement. An excellent scholar who was graduated from one of our best colleges seven or eight years ago, said that at the time of his graduation the idea of an uneventful useful life was almost nauseating to him. Compare with this the life at Hampton and Tuskegee.

In speaking of any good thing over which we are naturally enthusiastic, it is very difficult not to give wrong impressions, especially if the subject is one that naturally stands in contrast with another. Let us not give the impression that the subjects taught in our schools and colleges, and the methods employed,

are all wrong — far from it. The studying of good literature and art, of philosophy and science, of languages past and present, often is a most valuable asset. When done from the motive of use it not only improves our own minds, but through them brings to others what is best and highest in thought from all the greatest characters of the world. Such culture cannot be overestimated. What we do condemn most emphatically is the lack of character-training. This is the root of the trouble, and produces the wide-spread indifference — perhaps our greatest failing. Too many pupils go to school for a good time, and are anxious to dodge the hard subjects, hoping to gain strength by “lying supinely on their backs, and waiting for the delusive phantom of hope,” rather than by grappling with determination the heavy tasks that alone can give them intellectual and moral muscle. The same lack of character is often seen in a different way in those who succeed in their studies, but who are led by their very successes to assume an air of superiority, and to look down upon those who do only common things, even though they do them uncommonly well.

And the lack of character comes from the lack of religion. Religion, that is, a belief in God and a life in accordance with His commandments, without any tinge of sectarian doctrine, should be taught in every elementary school in the land, and should be made the basis of life in every higher institution and in every community. While in many places in the North and West even the reading of the Bible has been checked in the school through the senseless fear of some morbid minds who vainly imagine a clashing of sects, the Negroes of Hampton, of many different denominations, call evening and morning and at noon upon the Lord, and feel a strength that comes from the Rock that is higher than they. Instead of a clashing of sects comes a stronger conviction of the Fatherhood of God and the Brotherhood of Man. To be sure in the North many educators are urging the reading of the Bible just as good literature. If this is done to cover up some other motive for its reading, it is cowardly; if the advice is given from no higher appreciation

of the Word of God, we may well feel as we would if any one should ask us to remember our mother from some pretty dress she wore rather than from the sterling character that watched over us from infancy. Religion is lacking in our schools, but worse yet, in many of our homes and churches.

So far we have tried to point out what has been accomplished in and through the two great Negro schools of the South, and to keep constantly in mind that the great underlying cause for their success is the unfailing desire to be of service. The mind naturally goes back one step farther now to seek the source of the stream whence the living waters flow — the power that enables them to work almost unceasingly, yet to be happy in that work and to thrive under it; the power that makes them willing to give up selfish habits for the good of others as well as themselves. One needs almost to apologize for entering upon so deep a subject — it seems almost too sacred for a common teacher to touch upon; but a religious life is the only explanation for the marvelous results in transforming the almost animal Negro of the plantation into the useful and respected citizen — the typical graduate of Hampton and Tuskegee.

If we study the character of the founder of Hampton we shall learn a great truth. Whence comes the power to teach that "Daily struggle is more than daily victory"; that "Sacrifice is the best, happiest use of one's self and one's resources"; that "It pays to follow one's best light — to put God and country first, ourselves afterwards"? Such thoughts are not born of this world; flesh and blood have not revealed them. During all his trials in building up the school in the face of intense opposition, especially of the Negroes themselves, and all his struggles to maintain it, up to the final painful climbing of the Chapel steps to give his last advice to his beloved students, "Do what you can do well, and do it as well as you can," Armstrong's life was a life of prayer. "Prayer," said he in the memoranda found after his death, "is the greatest thing in the world . . . it is the best thing I have ever done." It gave him a strength to bear, a courage to attack, and an earnestness of

purpose that bore down all opposition. Of all the characters in the educational world none are grander than Arnold of England and Armstrong of America, and none have left a deeper impress upon their pupils and upon their respective communities. Both believed that "The fear of God is the beginning of wisdom"; both resorted to prayer, and were not ashamed to tell of it. Their self-sacrificing, unselfish lives are models for every true teacher.

We may rest assured that there never will be any ideal education that is not based upon the fullest recognition that "Mankind are the children of God." This life is only a preparatory school in which first in time and in importance the Ten Commandments of God should be learned and indelibly impressed in the home, and in the elementary schools, and in the churches. These are the things which we are told to teach diligently unto our children, and to talk of them "when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." This is the foundation of the education at Hampton and Tuskegee — an education whose product is a worthy citizen and an unselfish man, an education which is accomplishing more than all other influences combined toward solving the "race problem" of the South.

ASA E. GODDARD.

"JESUS OR CHRIST?"*

Now that the clash of this important controversy has to a large extent died away and the results for the most part been gathered into a readily accessible form in the one handsome volume issued last year by the fathers of the discussion, it is possible to form an estimate of the whole with some degree of justice.

The first feeling aroused is that of the great indebtedness under which our English-speaking Christian world stands to the admirable publication which has brought forward for the most adequate discussion, in our times and with our modern spirit, the great foundation of our religion, the great Rock upon which the whole vast fabric of the Christian theology of the centuries has been reared, the great Rock which has fallen upon and broken so many of its would-be investigators, — the Divinity of Jesus Christ. The debt of gratitude should be felt in a special manner by the New Church. If there is any one thing for which our organization stands, which constitutes our very reason for existence, it is the assertion of this doctrine, an assertion too often merely dogmatic, without sufficient knowledge, on the one hand of the premises involved, and, on the other, of the implications of the doctrine in modern thought and the expression of it in terms and by bodies other than our own. The present volume is a great opportunity to remedy these defects, and we are glad to note that it has already been added to the library of our Theological School.

The issue of the volume proves for our encouragement that the place of the New Church in Christendom and its special contribution to the Church Universal, is not so obscure and isolated as it once was, since we find Swedenborg's teaching quoted by name and well maintained by one of the contributors, the Swedish theologian, Professor Doctor Nathan Söderblom.

* "Jesus or Christ," *Hibbert Journal Supplement* for 1909. Boston: Sherman, French and Company. Price \$1.60.

From the position of his admirable presentation the discussion ranges all the way from the extreme of what we must regard as anti-Christian scepticism, ultra-modernism and the higher criticism, through every degree of both radical and old-fashioned Unitarianism, through both advanced and orthodox Trinitarianism, to the extreme of conservatism represented by the dogma of the Roman Catholic Church. In passing from one extreme to the other, moreover, almost all the great Christological theories of history come up for treatment either directly or by inference. The Nestorianism and Eutychianism of ancient Catholicism are brought up by one of the Catholic contributors. We meet with various forms of the Kenotic theory, both that of Reformation times and in its modern developments. The conclusions of modern Idealistic philosophy and of the studies in psychical research and personality are also most usefully adopted by some and applied to the problem at issue. The mere citation of these points of view shows the special value of the work, the completeness of the summarization. Not, however, that it is simply encyclopædic: it is not merely an abstract, intellectual discussion after the event; it is rather a practical, living effort to settle the problem for our everyday thought, for our preaching and for our practice of Christianity. The whole effort, which gives its name to the controversy, is to add to previous Christological theory the answer to the very modern question, Supposing the Jesus of history to have been a mere man does it matter very much for the Christian religion; if the modern Christ is an idealization by the Christian Church, the result merely of the evolution of the religion through the Christian centuries, built upon an inadequate basis, the Jesus of history, does that matter; is not this ideal Christ enough for us, as Saviour, and as an ideal for human life to-day? The controversy reminds us a little of those in our own body upon what was known as Tulkism, the ideas urged by Charles Augustus Tulk in the third and following decades of the last century.

The whole conclusion of the present work, if we can abstract anything so definite from such a collection, is in the highest

degree encouraging from our New-Church point of view, — the only point of view that we can regard as thoroughly and truly Christian. It shows the balance, in this symposium of the most distinguished modern teachers of the religion, swinging distinctly to the true Christian rather than towards the Arian or other antagonistic view. Of the eighteen contributors, one, Mr. James Collier, of Sydney, Australia, may be disregarded; his discussion is so definitely ethnic in aim as to leave his conclusion on the point at issue in doubt. Of the seventeen left, ten are solidly on the side of a veritable Divinity in the Christ; two are of the old, "Channing" Unitarian school, which admitted the Divinity; and the small minority of five only are definitely of the ultra-modern, destructively critical school, trying, by arguments well met and answered by the other writers, to found a species of Christianity on the impossible foundation of the so-called "man of Galilee."

These last include names well known for their support of this side of the question, whose arguments have therefore been met and refuted as well in other fields as in this particular controversy. The Rev. R. Roberts, the originator of the discussion, merely states the ultra-naturalistic, critical position and difficulties without any attempt to solve them. Amongst the arguments on this side of the question the most extreme is, as we should expect, that by the Rev. R. J. Campbell, of the London City Temple, seemingly based upon the non-uniqueness, the existence in other nations and literatures, of the Jewish Messianic and the later "Christ" ideas. But this is as much as to say that the existence of the elements of any great ideas, as for instance, those of art, in many different nations and localities, for example, in Persia and Egypt, precludes the possibility of the perfect fulfilment of the idea in some one place, time, and person, for example, in the Greek Phidias; a manifest *non sequitur*. Mr. Campbell is well supported by the similar teaching of the Rev. J. E. Carpenter, Principal of Manchester College, Oxford, — a rather sorry outlook, one would think, for those trained under him for the English Church.

Not nearly so radical as the last two mentioned, rather of the modern Unitarian critical school, which is nevertheless thoroughly religious, is Prof. Percy Gardner of Oxford. He seems sure of the mere humanity of Jesus, but equally sure of the value of "the Master's" teachings for producing the true spiritual experience. His antiquarianism seems to have made him a devotee of the methods of investigation characteristic of the materialistic science of a generation or so ago, — methods which most students nowadays recognize are inadequate to the subject in hand. "Objective and scientific history," he says, "could never admit among its methods one which cannot be tested, and may lead to most incongruous results. But conduct is a more important element in life than exact or scientific knowledge," he goes on to say, and shows how this criterion leads to the Christ-idea, but not to the Christ of Jesus. We should doubtless object that this purely scientific attitude can necessarily only arrive at a human Jesus. This attitude is indeed generally recognized to be the only one possible in purely natural science, for example, in physics, because the aim of such a science is natural, that is, to correlate natural causes with natural effects, and so be able to re-combine them for further effects. Such an effort does not need to go to essential truth, as, for instance, Professor Pearson shows in his "Grammar of Science," a contention now classic in modern philosophy. But purely natural *human* history is a contradiction in terms. No truly human history can be dealt with thus; still less the history of Jesus. In this we are bound to work from an hypothesis, and from one of two; either He was Divine manifestation, or He was not. The literal Gospels bear out either view, though with many inconsistencies in both. Most Christians, and we of the New Church especially, from other and more weighty considerations, *prefer* the Divine view.*

Amongst the foreign contributors Prof. Dr. Paul Wh. Schmiede-

* Cf. in this connection the admirable arguments of Professor Rowland's "Right to Believe," noticed in the "Current Literature" department of this number of the REVIEW.

del, of Zurich, completes the list of destructive critics. He stands for the most radical modernism, a present-day Renan, theistic but un-Christian, attempting to prove that the idea of a Divine Christ was initiated by St. Paul and has little or nothing to do with the historic Jesus. He also is unique in this volume in suggesting a new method and terminology for our preaching and teaching to bring these into line with this attitude.

An interesting "disagreement of doctors" is manifest when we compare this last quoted radical critic with his compatriot, Prof. Dr. H. Weinel, of Jena. The Pauline argument is almost reversed in this contribution. We might describe it as of the old Unitarian-Christian school, like that of Channing. Jesus may or may not have been Divine in the full sense; He is nevertheless the Christ in leading men to God and in giving us a new idea of human nature as "at one" with the Divine, not totally depraved, in the old Augustinian sense. His revelation was not a doctrine but a life. We are Christian in trying to live His life. But, Buddha has a "place near Him in the history of religion," Buddha standing, as he shows, for the self denied and destroyed, Christ, for the self "converted."

A similar intermediate position is taken by Prof. Henry Jones, of Glasgow. He is even stronger than Dr. Weinel on the unity of the nature of God and man, with which we also should agree, provided the idea of discreteness be added, an idea which this school of Unitarian thought ignores. The similar discreteness of the nature of our Lord from that of the rest of humanity is of course also denied in this powerful and in many ways most useful critique, citing, for refutation, Dr. Denney's "Jesus and the Gospel." "The Church," he says "in establishing a gulf between God on the one side and man and nature on the other, has made itself responsible for agnosticism. And this tragic error is repeated, so far as Christian belief is concerned, whenever a gulf is established between Christ and man, and Jesus of Nazareth is made to stand absolutely alone. . . . I venture to say that there is one theory which is fundamentally inimical to every Christian faith — namely, that which sepa-

rates man from Christ." This common and specious Unitarian argument, *as thus stated*, would doubtless be accepted by Swedenborg. With him, too, Jesus of Nazareth does not stand "*absolutely*" alone, but He does stand alone *to a degree*. This idea of the degrees of Infinity with its far-reaching corollaries, Swedenborg was the first to enunciate in its completeness. It is recognized and well maintained by other contributors to this volume, especially by Dr. Talbot, Mr. Morris, and, on admirably selected psychical grounds by Sir Oliver Lodge. It marks the point of departure of our faith from Professor Jones's type of Unitarianism.

Of the contributions more solidly Christian in the worthier Trinitarian sense, from which, moreover, the old New Church *bête noir* of tripersonalism is entirely absent, we may quote first, on account of its difference from all the other contributions, that of Canon Scott Holland. This is an admirable statement of the essentially practical, realistic position of conservative, common-sense, British Anglicanism. He is quite satisfied to cut the Gordian knot of the problem by maintaining that between the time of the death of our Lord and our earliest gospel records Christianity had adopted the Christ-idea already. Respectful of all the results of the higher criticism and adopting many of their conclusions, upon a worthy kenotic basis, he maintains the old conservative ground between Docetism on the one side and destructive Unitarianism on the other. But so doing he leaves the problem really untouched, in the traditional "mystery" position of the English Church.

The late Father Tyrrell's contribution stands worthily first in the volume as one of the strongest and most intelligently Trinitarian discussions. One of its most interesting points is in connection with the monophysite heresy, with which Swedenborgianism has so often and unintelligently been identified. This theory he replaces with a solution of the problem which is perhaps the most valuable in the collection, well illustrating the more thoughtful and constructive modernism with which his name is associated. His solution is evidently the result of the modern study of human personality. "We ourselves," he

says, "are mysteries to ourselves. The meaning of the pronoun 'I' is the mystery of mysteries. We are immeasurably more than we can ever comprehend. Our relation to God and to the Whole is inscrutable, for all the relations we can conceive are between objects and parts and phenomena. Our self-knowledge, therefore, is not the measure of what we are. Still less is it likely that the human mind of Jesus was the measure of what he was, if he was God. To comprehend the mode of union means to comprehend both its terms; and of these one at least (if not the other) is, for every finite mind, incomprehensible. That the finite mind of Jesus, and of the Church, his continuation, should only progressively penetrate the mystery of his being, is therefore not an unreasonable hypothesis. At all events it nullifies the objections of criticism founded on the apparent silence of Jesus, or more than silence, as to his Godhead. In this view the creeds attempt to formulate what Jesus reveals himself to be in the inward experience not only of the apostolic but of all subsequent ages — man's Saviour and God; one to whom is due that adoration and absolute self-surrender that we yield only to God, to Conscience, to Righteousness: who is therefore identical with all we mean or ought to mean by Deity."

The quondam religious co-adjutor of Father Tyrrell, the Jesuit Father Joseph Rickaby, the author of the most notable work on "Jesuit Education," offers also a worthily Trinitarian contribution, combined, not unreasonably perhaps, with a true Catholic's contempt for the loose attitudes of modern Protestantism.

Other valuable contributions from a solid and enlightened Trinitarian point of view, with which the New Church can find much in common, are those of Dr. Drummond, which includes a detailed refutation of the position of Mr. Roberts; and Bishop Talbot, which contains the admirable presentation of the idea of degrees, in infinity and revelation, already referred to. Professor Bacon, of Yale, comes in the same category, applying the methods of modern psychology and philosophy to the problem, suggesting the solution in the terms of the recent studies of personality, similar to that of Father Tyrrell, but without his

definiteness. Sir Oliver Lodge, as one would expect, carries this psychological discussion into the realms of the subliminal. His brief discussion is most clarifying to an understanding of Swedenborg's statement of the doctrine of degrees, and except for its concluding reference to the Second Advent as a future rather than a present fact, the whole paper might be endorsed by the New Church. It is most interesting in all these last mentioned contributions to find the best Trinitarian thought approaching so closely the view of the great formula of its faith which Swedenborg takes in the little work on the Athanasian Creed. It is equally interesting to find the more metaphysical side of our teachings appearing in others' terms in the most advanced thinkers in the metaphysical and religious fields.

The contribution which perhaps gathers up most fully the best results of modern scholarship on these lines, as well the religious as the philosophic and critical; which best refutes the objectionable, and applies the whole balance to a view of this great matter almost wholly in accord with the doctrine of the New Church, as well in regard to the Divine Personality, and the discreteness of the "*personæ*" during the Incarnation, as to the subsequent "*distincte unum*" of the Divine Nature, is the exhaustive paper by the Rev. A. E. Garvie, Principal of New College, London. It would be difficult to find a clearer or more convincing discussion of true Trinitarian Christianity from the difficult point of view of Comparative Religion, or a more trustworthy guide through the mazes of the higher criticism "by one who knows." Even the referring to our Lord of the title, objectionable in most cases to New Church ears, "the elder brother," seems valuable here, where the reference is entirely to the human side, the embodiment of the human sonship in relation to the essential Fatherhood. This contribution of Dr. Garvie, and that which is, as we should expect, more explicitly New Church, that by Professor Dr. Söderblom, of Upsala University, are for us the gems of the collection. This last contribution has not Dr. Garvie's exhaustiveness, if we may be allowed such a term of such necessarily brief discussions. His treatment would be called of the mystic order

by those who apply that term to Swedenborg himself, but who often seem to mean by it only the spiritual in contradistinction from the merely rationalistic. It is religious in the best sense, discriminating from this attitude as he does, the scientific, with its proper department of materially practical thought, but respectful of the best in philosophy and metaphysics as he works up his discussion through the study of human personality, by the true New-Church way of the proper subordination of the lower self. Adding some details as to his idea of the outward "success" of Swedenborgianism, in which we can hardly follow him, he quotes Swedenborg's doctrine (in contrast to the sentimentalism of Herrmann) as follows:—

Swedenborg, too, made Christ the Alpha and Omega of belief in God, but in quite another fashion. He moved him up into the place of the metaphysical conception of God. In Herrmann the metaphysical idea of God is thrust back behind Christ's inner life. Swedenborg makes Christ the supernatural Deity Himself. The Father is the Love that is to be found in the Son. The Father is thus made an attribute of Christ, namely his love. Strictly speaking, there can be no question of an 'I' and a 'thou' between them. In Gethsemane, Jesus makes appeal to his true ego. . . . I have irrefragable proofs for the assertion that the religious force of Swedenborg's doctrine, in certain cases at any rate, was as follows: Christ is God; to seek any God beside Him or beyond Him — and I might add 'behind Him' — is paganism.

This is the keynote of his exposition of the relation of Jesus and the Christ, developed through the experience of the Church in the operation of the Holy Spirit. His work as we have it obviously suffers from the fact that he writes in another than his mother tongue or from the difficulties of translation.

It is impossible to give in such a notice as this any adequate idea of the rich contents of this volume. Every Christian student, New Church or Old, who would bring his thought up to date and have the faith that is in him strengthened by comparison both with contrary and with supporting considerations, from the latest and best discussions of the subject, must include the work in his reading.

CHARLES W. HARVEY.

EDITORIAL DEPARTMENT.

THE GOSPEL OF THE LORD'S SECOND COMING.

THE exposition of the spiritual sense of the Word of the Lord is the chief work and mission of the New Christian Church, for it is the church of the Lord's second coming, and it is by the unfolding of the spiritual meaning within that of the letter that He has made His second coming. Divine revelation makes a church; but it makes it according to its capacity of reception. The whole function of a church is in thus receiving, cherishing, and making known what the Lord reveals of Himself and His kingdom. According to its own understanding of the Sacred Scriptures entrusted to it is it an efficient church or an inefficient one, enlightened and enlightening to the world, or darkened and leading men into the darkness of baneful falsities and sometimes superstitions.

Thus the Old Testament Scriptures were given to the Jews according to their capacity of reception. They were capable of receiving a revelation of God only as one of the many idols of the nations of the world in which they then lived. They could think of Him and His kingdom only as they thought of an earthly potentate and his powers and passions. The letter of the Scriptures given to them took its form from their experiences and habits of thought. It was fashioned after the appearances of nature and natural life; but within and above all these appearances was the Lord Himself as He really is; the Creator, creating in ways that they could not understand; the heavenly Father and His children in a sense that they could not comprehend; the King of kings in a spirit to them quite unknown. Thus the Jewish Church received a revelation which it could not understand aright. It was not a real church, for it did not receive a revelation of realities, but rather of appearances, symbols, or representatives of Divine Truth. It was itself a symbol, or representative, of a church; and this is its value in the Old Testament

Scriptures — to receive and preserve a revelation in symbols which could not be understood at that period; but whose deeper, spiritual, and true meaning would be unfolded in due season.

By His first coming the Lord gave to men the natural meaning of those symbols; in a natural, earthly way He fulfilled them in His own earthly life. He was conceived of God by a virgin. He grew up to manhood as the Son of God. He was God-like, He made the Father manifest, He taught His disciples to think of Him as loving, merciful, forgiving, kind to the unthankful and the evil. It was a revelation of God and His kingdom far better, and nearer to the truth, than that received by the Jews; it made the Christian Church more than a symbol, or representative, of a church; for in worshipping the Lord Jesus Christ as the Son of the living God, "in whom dwelleth all the fulness of the Godhead bodily" — in loving Him as its Lord, and hearing His words and doing them as Divine, the Christian Church became a real, living church; loving and living with and from God in the Lord Jesus Christ.

But it was still under the appearances of the natural world that this revelation of God and His kingdom was received. The disciples loved the Lord as a representative of God, the Son of God, and not as God Himself incarnate. How He and the Father could be one was not understood; it was a sacred mystery, and always mystifying. And they thought of His kingdom so entirely according to the appearances of life on earth that they expected to sit with Him upon twelve thrones judging the twelve tribes of Israel. And this is the literal meaning of the Gospels. The letter is written so largely according to the experiences and thoughts of the evangelists that they are as clouds covering the spiritual meaning within, in which the Lord and the angels dwell.

In these clouds the Lord has made His second coming, but not in the literal clouds of the earthly sky, as the first Christian Church so long understood His promise to mean. First to His servant Emanuel Swedenborg, the Lord Jesus appeared in these clouds of the letter of Divine revelation, as the one true living God of heaven and earth, and by means of the writings of His servant He is appearing to as many as will receive Him so. Within these appearances of the letter the "Son of the living God," as confessed by Peter, is seen to be one with the Father indeed, because the one infinite Jehovah of the Old Testament fulfilled prophecy by bowing the heavens and coming

down, clothing His own Divine life with a human body and nature by birth from a virgin, so as to live a Divine-human life with men in order to make Himself visible and fully known to them as He really is, and is known to His angels in heaven.

This revelation of Himself and His kingdom in the realities of the spiritual world, within and above all the appearances of nature and of life in the natural world, is given by unfolding the spiritual meaning within and above the meaning of the letter. And it is so different from what the Jews and the Christians of the past understood and received from the Word of God that it constitutes a new revelation within the old Sacred Scriptures; indeed, it makes a new Bible of the old one, which only a new church can receive, and cherish, and teach to the world. And how great the world's need of it is may be seen in the results of the higher criticism, and the destruction of the creeds of the past, which have left the denominations of the first Christian Church in doubt and perplexity. The exposition of the spiritual meaning alone can bring light into this darkness.

In His Sermon on the Mount the Lord said to His disciples, "Ye are the light of the world." And He enjoined them to let their "light so shine before men that they may see their good works and glorify their Father in heaven." No physical, material, or literal light is to be thought of for a moment in this connection, but the truths of Divine revelation, the Gospel of a loving and forgiving Lord of salvation. The exposition of the spiritual meaning of this belongs to the new Christian Church, showing how the Lord has made His second coming, and how God is now tabernacled with men in His risen and glorified Divine-Human presence and power to redeem and save. This is the Gospel for the Lord's disciples in the New-Christian Church to proclaim to the ends of the earth. In endless variety it is to be found everywhere in the spiritual meaning of the Word; and no matter what the text and special lesson to be drawn for the hour this great fundamental fact should never be lost to sight.

So the exposition of the spiritual sense of the Word should never rest in satisfying the intellect, in showing a rational interpretation of every troublesome passage of the Sacred Scriptures, which solves the problems raised by the higher critics. It should always be given as a living message of salvation from evil and sin — a message from a living Lord and Redeemer. It should always seek to make the

invisible God visible to the thoughts and deeds of the sinning and suffering — and who is not thus in need of Him? It should always make the Bible alive with the living Lord Jesus abiding within; uttering His Divine messages, in order that it may become, indeed, the Lamb's book of life. For when the lost lambs of human souls are thus brought home to Him, the good Shepherd, in the deeper, spiritual lessons of its Sacred pages; and united to Him in living and loving obedience, the exposition of the spiritual sense has been accomplished, the Gospel of the Second Coming proclaimed; for then the Lord has been received in His second coming and His New Church established; but not until then. For we read: —

The presence of the Lord is perpetual with every man, both evil and good, for without His presence no man lives; but His coming is only with those who receive Him, and these are they who believe in Him and do His commandments. The Lord's perpetual presence causes man to become rational, and renders him able to become spiritual; this is done by the light which proceeds from the Lord as the sun in the spiritual world, and which man receives in his understanding; that light is truth, and by this he has rationality. But the coming of the Lord takes place with him who conjoins heat with that light, that is, love with truth; for the heat proceeding from that same sun is love to God and toward the neighbor. . . . It is the same with the man of the church viewed collectively or in the composite, as with an individual or man in particular. (*True Christian Religion*, nn. 774, 775.)

H. C. H.

THE NEW-CHURCH IDEA OF GOD.

ACCORDING to the New-Church point of view, the love and wisdom constituting the being of man have from God an organic form which is outwardly expressed in the material body; but when this body is laid aside at death, the organic nature of love and wisdom finds expression in the spiritual body, corresponding in all particulars with the physical body. Here the New-Church idea of man goes beyond that of modern philosophy. The definiteness and detail with which the spiritual man becomes pictured to us give the New-Church idea its distinctiveness and mark an advanced step.

We must not, however, remain blind to the fact that a most serious difficulty meets us here; namely, that of conceiving the spiritual body in other than materialistic terms. In our ordinary thoughts,

the angels and spirits of Swedenborg's memorable relations are merely *physical bodies* transferred over to the conceptual world which we build up out of his descriptions. As a matter of convenience for our ordinary thinking, there is nothing to be said against this, but when we try to be true to reality and obey Swedenborg's injunction to remove ideas of space and time, we plunge at once into the most difficult situation presented to human intellect, the difficulty of conceiving how external bodies are possible with angels and spirits; in other words, how love and wisdom could take on the forms which angels and spirits presented to Swedenborg.

The problem leads us to the very depths of metaphysics, and involves a complete revolution in our habits of thought. It directs us to those two fundamental characters of experience, the self-projective and self-representative functions of love. The effort to take this point of view and work it out systematically will bring us to the realization that even in this world our outward experience is the outcome of these primal functions of love. We come to see that the blue of the sky and the green of the grass are states of love projected as self-representative modes of love's existence.

Developing this view we may finally see that the angel's body is just the systematized organism of love's self-projected and self-representative forms.

I merely drop these suggestions as hints towards the solution of this problem.

Such being, in the New-Church view, the nature of man and the nature of love, we see that the proposition, man is love, or the equivalent proposition, love is man, acquires a new meaning. For we say not merely that man is a spiritual being, but we add that his being, the *substance* of his *being*, is love. So far we are more or less on familiar historic ground; but when we say yet further, that love exhibits its proper nature, not merely in the organized body of inner experience which introspection discovers, but that this proper nature is equally exhibited in the organized material body with all its parts, organs, and functions, we pass to new ground, and enter a field which the New Church alone occupies.

This realm has not been created or discovered by the unaided human intellect, but was revealed to human knowledge under very special and favorable conditions. The fact that the spiritual body, the body of the angel, corresponds in all particulars, part to part,

organ to organ, function to function, in complete detail, to the physical body of man here on earth, was made known to Swedenborg by actual experience in the spiritual world.

On the other hand, the ultimate and full nature of love was revealed to him in his prolonged and devout study of the Holy Scriptures. As he read the Word of God, his mind was enlightened and he saw deeper and deeper into its spiritual meaning. He learned that this spiritual meaning in its deepest and highest sense is about the Divine life, especially the Divine-Human life of the Lord. In his study of the spiritual meaning of the Word, Swedenborg was taught the nature of the Divine love and wisdom, and about man as a form of love and wisdom.

In this study, he penetrated deeper into the nature of love than any human intellect had ever done before, and the doctrine of love which he set forth is in its essential aspects new. It leads to a new conception of God.

In accordance with this doctrine, God is not merely Divine love and wisdom, but He is the Divine Man. He is, it is true, the Infinite and the Eternal, but He is at the same time Human. He is the Supreme Being, the Absolute, the Creator of the universe, but He is also the Helper, the Protector, the Savior of men. He is the Universal Spirit that fills, moves, enlightens, and sustains every man, but He is likewise the Personal Friend, the Fellow Worker in the accomplishment of our human purposes in so far as these are the purposes of love — pure, unselfish love.

Perhaps there is nothing entirely new in these forms of expression. It is, we may suppose, more or less the common content of the religious consciousness. But the above doctrine of man and love does lead us to what is new. But it leads us also to what is a very much aggravated form of the difficulty we encountered in the case of the angel's external body. For the doctrine that God is man involves that there is the same relation between the love which God is and the external body which the nature of that love exhibits itself in, as there is between the love which the man is and his external body. In other words, God has all the parts, organs, and functions, which correspond to man's physical body. I suppose no one has ever read the passage in Swedenborg's "*Divine Love and Wisdom*," n. 18, without a shock. It is no wonder that hostile and superficial critics have denounced Swedenborg as a gross materialist. We must

admit that his language often seems to force us to a materialistic interpretation. And yet no one was ever a more deliberate and a more consistent opponent of materialism than he was. The passage above mentioned is in part as follows: —

[God] being Man, has a body and everything pertaining to it; that is, a face, breast, abdomen, loins, and feet; for without these He would not be Man. And having these, He also has eyes, ears, nose, mouth, and tongue; also the parts within man as the heart and lungs and their connections, all of which taken together make man to be man. (Divine Love and Wisdom, n. 18.)

This is no doubt a fair statement of the ordinary idea of God with the average man, although, perhaps, he does not particularize so definitely. It is the idea which is natural to us when we think of God as Man. On its face nothing could be more positively, thoroughly, overwhelmingly, materialistic.

But put this statement with some others, such as: "God is Infinite" (True Christian Religion, n. 28). "God is not in space" (Divine Love and Wisdom, n. 130). "God is above the heavens, but appears in heaven to the angels as a sun" (*Ibid.*, n. 131). "He is not that sun" (*Ibid.*, n. 93). "God Himself cannot be seen by any creature" (True Christian Religion, n. 6). How are we to reconcile these statements with the very definite picture of the visible God presented to us in the passage quoted? Plainly, we have two contrasting points of view here represented. We may define these as respectively external and internal, or natural and spiritual.

In the passage quoted God is represented as He appears from the external or natural point of view; that is, as a physical body. For as we are told in "Heaven and Hell," n. 85, "The sensual man cannot otherwise think of God than as corporeal and natural," and in "Apocalypse Revealed," n. 611⁶, "Every one who thinks of God from person only thinks materially."

On the other hand, from the internal or spiritual point of view God is love and wisdom in the human form. In other words, He is the perfect type of that form of experience which we, each one, know ourselves to be by introspection. This is clearly and directly taught in "Apocalypse Explained," n. 1115⁴, "Every man in the idea of his spirit sees God as man." Also in "Arcana Cœlestia," n. 4299, "To see God is to approach Him by interior things"; and in the same, n. 8819², "No one can see God otherwise than from such things as are in himself."

But granting that there are these two points of view, and that for practical religious purposes it is right to think of God in the natural way as the physical, space-filling body, represented in our passage, just as it is convenient ordinarily to think of angels and spirits as space-filling bodies,—granting further that we should be able, on occasion, to rise above this natural minded way of thinking, and take steadily and consistently the spiritual point of view, wherein God is conceived as Love and Wisdom of the type of human experience as we know it, though, of course, as the one only perfect and absolute type,—the question still remains, What are we to do with the natural idea presented in “Divine Love and Wisdom,” n. 18? What is the truth about it?

First of all, we must observe Swedenborg's caution in “Divine Love and Wisdom,” n. 51, and variously repeated elsewhere with like emphasis. He says:—

Do not, I beseech you, confuse your ideas with time and space. For just in so far as time and space are in your ideas when you read what follows, just so far you will not understand it. For the Divine is not in time and space.

By this caution we are forbidden to interpret our passage in space terms. What, then, does it mean? We read elsewhere:—

His *head* and his *hair* were white like wool, as white as snow. His *eyes* as a flame of fire. His *feet* like fine brass. . . . His *voice* as the voice of many waters. In his right *hand* seven stars. Out of His *mouth* went a sharp two-edged sword. His face as the sun shineth in his power. (REV. i, 14-16.)

In this description the terms are also physical. What does it mean? In answer, we read:—

His head and his hair white as wool, signifies the Divine Love of the Divine Wisdom in first principles and in ultimates. His eyes as a flame of fire, the Divine Wisdom of the Divine Love. His feet like fine brass, natural Divine Good. His voice as the voice of many waters, natural Divine Truth. His face as the sun, the Divine Love and the Divine Wisdom which are Himself and proceed from Him. (See Apocalypse Revealed, n. 47-53.)

This is a hint as to how we should understand the words ‘head,’ ‘hair,’ ‘eyes,’ ‘feet,’ ‘voice,’ ‘face,’ and so on, in this description, but the hint is vague and the language is very general. Where shall we look for a more specific interpretation?

On the basis of the general doctrine of correspondences, and on the basis of the foregoing considerations in this editorial, we have two suggestions to make.

First, take the case of the 'hand.' What is our spiritual hand? It is usual to answer this question in mechanical terms, and say, the hand corresponds to power; or the question is sometimes answered in biological terms, saying, as the Rev. John Worcester has said in his "Physiological Correspondences," the hand corresponds to a certain spiritual function. These answers are significant, but they are not sufficient for the purpose. We want an answer in direct spiritual terms. The answer we suggest is, the spiritual hand is that form of conscious life, that form of love and wisdom, which we experience and know in the act of using the physical hand, and in the sense of its possession. The angel's hand is precisely this form of conscious life, or love and wisdom; and it appears externally in all respects like the physical hand by virtue of the self-representative nature of love.

So God's hand is the corresponding form of Divine Consciousness, or Divine Love and Wisdom, and would be so represented externally.

It is the same in the case of all the bodily organs and functions. They are forms of Divine Consciousness, of Divine Love and Wisdom, corresponding to the several forms of human consciousness in the possession and exercise of the organs and functions in question.

In the second place, we would emphasize the self-representative nature of love in the existence of the organs and functions. To develop these suggestions adequately would be to build up a complete system of philosophy from the spiritual point of view — a task which as it seems to us, belongs to the distant future.

We are convinced, however, that these suggestions indicate the right starting point, and we commend them to others for further consideration and reflections.

L. F. H.

CHRISTIAN UNITY.

NEVER before has divided Christendom been so moved by the desire to return to unity as at the present time. It is a desire which has been stirring for a quarter of a century at least with cumulating power. Now it seems to be taking possession of every denomination and to be reaching into every part of the world.

A marked impetus was given by the World Missionary Conference, held in Edinburgh last summer, which has been characterized by some as the "most catholic council since that of Nicæa." If

that of Nicæa is thought of as the one in which the false doctrines were determined which have had most to do with dividing into factions the Christian Church, we shall be interested in the simile; for then was fulfilled the Lord's prophecy, saying, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (MATT. xxiv, 29). The Church then lost its Divine light because it adopted the dogma of three gods existing from eternity. But if the simile means simply that no council since that of Nicæa has been assembled from so large a part of the Christian world, we shall welcome it with satisfaction as an indication that the old divisive doctrines are indeed passing away, like the clouds of a long night of suffering, scattered by the rising sun of the Lord's second coming. And this doubtless is the meaning intended; for nearly twelve hundred missionary experts came together, representing one hundred and sixty different churches and organizations, and some twenty or thirty nationalities. Over one hundred were active missionaries. The purpose was the discussion and comparison of views centering in the reports of eight commissions appointed at Oxford two years ago to consider the following problems: —

1. Carrying the Gospel to all the Non-Christian World.
2. The Church in the Mission Field.
3. Education in relation to the Christianization of National Life.
4. The Missionary Message in relation to Non-Christian Religions.
5. The Preparation of Missionaries.
6. The Home Base of Missions.
7. Missions and Governments.
8. Coöperation and the Promotion of Unity.

Evidently because the time was ripe for it the stress of the whole meeting fell upon the last number of this program. Ex-President Roosevelt, in a letter of regret that he could not attend as a delegate from his church, voiced the present wisdom of all missionaries when he wrote: —

In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity. I believe that, without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts and differences of administration, the Christian churches may yet find a way to cordial coöperation and friendship as regards the great underlying essentials upon which, as a foundation, all Christian churches are built.

And Lord Balfour, at the opening, gave prophetic utterance to what proved to be the universal feeling of the Conference, which has extended from it far and wide into all the countries from which it had assembled: —

The hope has sprung up in my mind that unity, if it begins in the mission fields, will not find its ending there. It is a thought not without its grandeur that a unity begun in the mission field may extend its influence and react upon us at home and throughout the older civilizations; that it may bring to us increased hope of international peace among the nations of the world, and of at least fraternal coöperation and perhaps a greater measure of unity in ecclesiastical matters at home.

Let us have one more quotation to show the power of this Conference for Christian unity. The Boston *Congregationalist* said of it: —

Even the most sanguine leaders of the Conference were hardly prepared for that sense of oneness which grew on the body from day to day. It was a new revelation to the high Anglicans present. It solemnized and gladdened every heart. It carried with it the hint of a day when the great communities — Greek, Roman, and Protestant — shall reach perhaps, not anything like an organic union, but a friendly understanding and an effective working unity. And it was all based, not on theology or theories of church order, concerning which there were wide differences of opinion in the Conference, but on love and loyalty to the living Lord, concerning which there was but one voice and one heart.

In the autumn the influence of this was shown in a remarkable degree at two great national meetings east and west at the same time: one, the General Convention of the Protestant Episcopal Church, at Cincinnati; the other, the National Congregational Council, at Boston. Each of these bodies took important action looking to unity, on the same day by a striking coincidence, and each made generous concessions to the other in doing it. Realizing that the propositions of the Lambeth Conference, held in London in 1908, are not generally acceptable to other Christian bodies, chiefly on account of clinging to the historic episcopate as essential to Christian unity, the Episcopal Convention was arranging for a conference with other bodies on a broader ground; while the Congregational Council at the same time, unconscious of this, moved in the opposite direction, that is, towards the episcopate, by voting

in favor of the assumption by the Moderator of the Council of representative and administrative functions for the whole Congregational body; liturgical forms of service for use in the churches when desired were also adopted. This was done with a view, not only to approaching fellowship with the Episcopal body, but also with the Methodist; for it was voted to revive the negotiations with the Methodist Protestants and the United Brethren for organic union which had been interrupted by the refusal of some Congregationalists to consider a system of advisory district bishops. The spirit of this meeting of the National Congregational Council is evident in the following which was under consideration: —

Whereas, The last Lambeth Conference of the Bishops of the Anglican Communion, which was held in London in 1908, lifted up the ideal of church unity in these words: "We must set before us the Church of Christ as he would have it, one spirit and one body, enriched with all those elements of Divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God.

"We dare not in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity."

And, *whereas*, The Anglican Bishops further recommend that for this end conferences of ministers and laymen of different Christian bodies be held to promote a better mutual understanding; and we, on our part, would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and, forgetting not that our forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loyally contribute the precious things, of which as Congregationalists we are stewards, to the Church of the future; therefore this Council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal Church in Christian work and worship.

The same spirit of concession to the good of a united church of the Lord seems to have been manifested in the deliberations of the General Convention of the Episcopal Church, with a remarkable touch of humility added in the words, "With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism." The Rev. Alexander Mann, Rector of Trinity

Church, Boston, of which Phillips Brooks was Rector so many years, addressing the Episcopalian Club of that city said: —

One of the most significant things about the whole Convention was that strong feeling, that yearning, to do something which should make for the reunion of the divided family of Christ throughout the world. It came up in most unexpected ways; it cropped out in debates on matters that might have seemed really foreign to it. And when one night at a great missionary meeting Bishop Brent, speaking of the Edinboro Conference, and giving it due credit for what it did, said that after all that Conference had concerned itself with only lesser matters, that by common consent any question touching faith or the orders of the Christian Church was tabooed, and that when any incautious speaker approached near that forbidden territory a sort of tremor ran through the whole Conference, flung out the challenge to our Church to do something to bring about a conference of all Christian communions, — the great Church of Rome, the great Church of the East, the great Protestant churches here and in Europe, — to do something to bring about a conference between these scattered members of the body of Christ which should deliberately discuss these questions of faith and orders, so that by having a clear definition on every one of the points on which they agreed and on the points on which they disagreed, the ground might be in that way cleared and the first essential, preliminary step towards Christian Union might be taken. . . .

The challenge was accepted, a committee appointed a day or two later, and they reported the following, which was adopted by the Convention: —

Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of faith and order. We believe further, that all Christian communions are in accord with us in our desire to lay aside self-will, and put on the mind which is in Christ Jesus our Lord. . . .

With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

Whereas, There is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all his disciples may be one, that the world may believe that God has sent him;

Resolved, The House of Bishops concurring, that a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior be asked to unite with

us in arranging for and conducting such a conference. The commission shall consist of seven bishops appointed by the House of Bishops and seven presbyters, and seven laymen appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next general convention.

One expression in this document will especially interest New-Churchmen, namely, that which limits the conference to communions which "confess our Lord Jesus Christ as God and Savior." It seems to us that it may raise the question of the Virgin birth, or some other question of what distinguishes the Lord Jesus from other men as to essence. It is indeed the corner stone of all that has divided Christendom in the past, and it must be the corner stone, when properly adjusted, to unite Christendom in the future. But many in nearly all the Protestant communions of the present day, who are drifting away to rational Unitarianism, will not easily meet the test. Indeed, we may well wonder, on the other hand, how the Roman and Greek Catholic Churches will come in under it. Will it be with the definition of the eternal Son of God born from eternity as the second person of three gods? If so that which has divided the Church from the Council of Nicæa can hardly fail to continue to divide it.

But, happily, the present movement seems to be one of charity instead of doctrine. Swedenborg tells us that "difference in doctrinals of faith does not prevent the Church from being one, if only there be unanimity as to willing well and doing well": for one who is in charity toward the neighbor, even if he is not in truth as to doctrine, is in truth as to life; and thus he is in the Church, or the Lord's kingdom (*Arcana Cœlestia*, n. 3451). This is stated more definitely in application to our present subject in the following: —

What is a doctrinal, but that which is to teach how a man must live? In the Christian world the doctrinals are what distinguish the churches; and from them men call themselves Roman Catholics, Lutherans, and Calvinists, or the Reformed and the Evangelical, and by other names also. It is from what is doctrinal alone that they are so called; which would not be at all if they would make love to the Lord and charity toward the neighbor the principal things of faith. The doctrinals would then be only varieties of opinion respecting the mysteries of faith, which truly Christian men would leave to every one according to his conscience, and would say in their heart that one is truly a Christian when he lives as a Christian, or as the Lord teaches. Thus from all the differing churches there would become one Church; and all the dis-

sensions which exist from doctrine alone would vanish; yea, the hatreds against one another would be dissipated in a moment, and the Lord's kingdom would come upon the earth. (*Arcana Cœlestia*, n. 1799.)

Now this seems to be just the spirit in which this movement for Christian unity is being carried on. The plea is made first of all for doing the Lord's will as expressed in many parts of the Gospels, as in the warning that a house divided against itself cannot stand, and in the New Commandment of love one to another as the Lord loves us, and especially in the prayer contained in JOHN xvii, 21, "That they all may be one; . . . that the world may believe that thou hast sent me." This appears in almost every thing that is said and written by advocates of the cause. One is deeply impressed with it in a little book, which is being read more widely perhaps than any other in this country and England, entitled, "The Coming Church; A Plea for a Church Simply Christian," by Rev. John Hunter, D. D. of Trinity Church, Glasgow. He says:—

Organized Christianity is on the eve of a reformation more extensive, more profound and spiritual, than that of the sixteenth century. . . . Members of the different religious communions are drawing together and feeling as never before that they are no longer strangers and exiles, but fellow-citizens with the saints, and of the household of God. We are within sight of the end of all kinds of denominationalism. . . . Many voices everywhere may be heard calling for a Church, simply Christian, large enough to give honest welcome to all disciples of Jesus Christ. An edict of comprehension has gone forth. A Catholic Christian Church was perhaps never possible until now. (pp. 45, 46.)

We are realizing as never before that the Christian religion seeks to bring men together, and to make of them a church, by the stress it lays upon the inner life, upon disposition, desire, and purpose; upon a certain spiritual attitude toward God and man and life, and a corresponding direction of practical effort; upon the will to do the will of God as it has been revealed to us men and for our salvation in Jesus Christ our Lord. It is not a rite or a creed that is central in Christianity, but a certain kind or quality of life, . . . the life which Jesus lived, and which he came to quicken and impart. . . . The one essential condition, then, of admission to the communion of Christ is faith in or sympathy with Christ's way of life. . . . In this matter of religious fellowship we must not put Christ out of the way, but make Him the Way—His way our way. (pp. 47-49.)

Now it is the emphasis laid upon the Lord Jesus Christ and a life of obedience to Him as the essentials of Christian unity that gives us hope of its success, for they are the very essentials of the New Christian Church of the Lord in His second coming. Is this

not enough to make us feel that the time is near when we can find a footing of equality in this great onward movement of Christendom; an opportunity for earnest coöperation and hearty sympathy?

In England, where the established Church would hardly be expected to forward such a movement in a generous spirit, the interest is quite as great as in this country; indeed, we incline to believe that it is greater, for there a monthly magazine entitled, *The Re-Union Magazine*, with the motto, "Comprehension not Compromise," is maintained, now in its third volume. On the cover of one number which has been sent to us, that of last June, we find the following under the heading, Chief Contents: The Church of England and Re-Union. By Rev. Arthur Brinckman. The Jesuit Mission to England. By Rev. John Hungerford Pollen, S. J. East and West. By Rev. Spencer Jones. The Outlook for Re-Union in the United States. By Dr. Bourn Perry. The Quest of the Historical Jesus. By Rev. E. J. Watson Williams. Swedenborg and Christian Unity. By J. Howard Spalding. Re-Union Societies: — III. The Anglican and Eastern-Orthodox Churches Union. By Rev. H. J. Fynes-Clinton.

Space is left only to add a little account of Mr. Spalding's article on Swedenborg and Christian Unity. Mr. Spalding's own title is, Swedenborg's Doctrine of Christian Union. It is in every way admirable, as we should expect of the writer. He begins by stating under nine heads Swedenborg's teaching about the true basis of Christian union; the triune nature of God in the person of Jesus Christ in His glorified Humanity; thence, the unity in creation and in human society and in heaven; the Divine Providence in all this; the need of a *genuine* conscience to enter heaven; hence the salvation of those of all races and religions who have such a conscience; the essential function of Divine Revelation in all this. Then Mr. Spalding discusses Swedenborg's intromission into conscious intercourse with the spiritual world and the necessity of accepting it before one can grasp the full force of his theological teachings. It is thus shown that according to Swedenborg, "Christianity is not hostile to any religion which exercises a beneficial influence on its votaries; but is rather the supreme religion, capable of embracing all others, and to which, in the spiritual world, where instruction is provided for all who are willing to receive it, all genuine religions lead" (p. 197). Thence the conclusion is reached that the Lord's

spiritual Church (invisible) now extends over the whole terrestrial globe (*Arcana Cœlestia*, n. 3623). This unity does not consist in any uniformity of belief, organization, or practice; but "in a common aim to make the Kingdom of God a reality upon earth; and especially in the effort of each member of it to regulate every department of his own private life by the Lord's teaching." Mr. Spalding continues: —

Yet it must not be supposed that Swedenborg disparages doctrine. On the contrary, he maintains that genuine doctrine is the very foundation of the Church; but it is a life according to doctrine that builds up the Church and makes it a living thing. Without true teaching a right life is impossible; and therefore the Church is perfect or imperfect according to the doctrine by which its life is regulated. The more pure, clear, and abundant that doctrine is, the more will it be possible for the members of the Church to raise their minds above merely earthly ends; and without shunning the world, with its trials, temptations, and pleasures, all of which are intended to make it their school for heaven, shun the worldly spirit which converts them all into evils. (p. 201.)

Finally, Mr. Spalding shows that unity of spirit in charity does not call for unity in external organization or forms of worship; indeed, the greater perfection may be found in variety in these respects.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

COMPLETED SPIRITUALITY.

PSALM lx, 6b-8.

WITH a slight variation this passage occurs again in PSALM cviii, 7b-9. It runs as follows in PSALM lx: —

"I will divide Shechem, and mete out the valley of Succoth.

"Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of Mine head; Judah is My law-giver;

"Moab is My washpot; over Edom will I cast out My shoe: Philistia, triumph thou over Me" (Margin).

In PSALM cviii the last clause is a little differently phrased: "Over Philistia will I triumph."

PSALM lx, 5-13 (= PSALM cviii, 6-13) seems to have been originally a song sung in the face of battle with Edom (PSALM lx, 9). Jehovah's promises to extend the kingdom to certain boundaries (GEN. xv, 18-21) are recalled as they have been fulfilled up to the time of David and also under that king, and as it is now hoped they will be fulfilled upon Edom. Shechem had been divided long ago (JOSH. i, 6); and Succoth measured out (JOSH. xiii, 27); Gilead and the country even to the Euphrates had become David's in the war with Ammon (2 SAM. x); Manasseh, too, of course; Ephraim's help has long been that promised of him (DEUT. xxxiii, 17); likewise Judah's (GEN. xlix, 10); recently Moab has been two-thirds exterminated and for the rest reduced to ignominious slavery (2 SAM. viii, 3); Edom is now to be conquered and is at once taken into possession (2 SAM. viii, 14); never before was Philistia the butt of Israel's irony. Naturally it is difficult to assign the verses to their historical occasion any more nearly than this (Compare "History of the Jewish Church," Stanley, Vol. I, p. 111), and the mixture of colloquial and prophetic language in them, characteristic of the Psalms (Arcana Cœlestia, n. 66^e), so far from giving any clue to it, is suited primarily,

of course, to the expression of the spiritual sense of the passage. As the basis of this sense, the verses (6b-8, = PSALM cviii, 7b-9) can roughly be said to describe the extension of the Jewish kingdom to its anciently promised boundaries.

Accordingly the spiritual meaning of the verses is summarized in "Prophets and Psalms" as treating of the institution of a church internal and external; in PSALM lx this is an item in the Lord's assurance, in His despair, that spiritual life will be thus completely restored among men; while in PSALM cviii it is part of the Father's answer to the Lord's prayer to Him for help. This difference of context is apparent in the letter of PSALM lx, 1-5 and cviii, 1-6. In the spiritual meaning of either Psalm, therefore, the Lord is assured, whether in His despair in combat or in hopeful prayer for help in it, of a coming complete spirituality among men — of the extension of His kingdom to its destined outermost bounds.

This extension of spiritual life among men is told in the strange terms of an obsolete geography and of enigmatic imagery. There is no greater logical power nor greater emotional glory than the power and great glory with which the spiritual sense comes to us in a passage so densely cloudy as this. The representative language that has gone into the composition of the Word was once a transparent medium of spiritual fact and truth; as men lost their primitive spiritual insight, however, it became a cloud upon the light of truth. To the pre-historic peoples settled in Canaan who for ages saw spirit in nature, God's way in the sea and His strength in the clouds, the whole extent of their country was significant of some form or habit of spiritual life and growth; but it grew to be unmeaning hill and mountain, mere field and historic city. The recovery of the spiritual sense implicit in both obsolete geography and enigmatic imagery is the Lord's coming with power and great glory in the clouds now over what was once a heaven and spiritual life upon earth.

"I will divide Shechem;" that is, divide it in units in the measuring of it. In Scripture history, Shechem stands out as a first station in Canaan. It was Abram's first station in the land when he, first of the Old Testament people, entered it. And as under the entire land the early peoples conceived the whole spiritual life of man, in Shechem the Bible symbolizes man's first consciousness of that life. It is man's first insight into a life higher than any other however exalted morally, that is to be measured off. It is his first inkling

that he has a spiritual nature, that he is in the unavoidable presence of an eternal world from which he draws life and the light of his mind, and that he stands under certain Divine obligations — it is this dawning insight into life that is to be measured off to the man in all its extent by the Providence that is over his growth. "I will divide Shechem."

"And mete out the valley of Succoth." Not this high insight only, but lowly holy possessions as well are set apart as God's in the man. Like Canaan the spiritual life is "a land of mountains and valleys." This valley of Succoth or of "booths" is the Scripture symbol of humbler levels in life that have dwelling in them the principle of holiness. Not only the lofty intuition of man's spiritual nature that there is a distinct life for it to develop into, but the lowlier practices just of piety, the humbler levels of his memorized prayers and of his Sundays — these shall be duly estimated and measured off to him in spiritual growth. "Every valley shall be exalted." He that metes out the heavens of life with a span, will mete out the valley of Succoth.

"Gilead is Mine," says the Lord of this extending life. Gilead was a land outside Canaan proper. As such it stands reasonably for a manner of life outside life dominated by spiritual principle. It represents a goodness without the domain of such principle. It pictures the benevolence that a man is pleased, by his birth, by his breeding, by his own self-esteem, by his morality, to show, but not a goodness to which he is bound and inclined by religion. Still, while it is no substitute for spiritual character, this inherited or cultivated disposition is none the less availed of in spiritual growth. It is seized on by Providence in the expansion of one's spiritual life. It can come to be dominated by religious purpose far more easily than a disorderly temper and an evil selfishness. "Gilead is Mine."

"And Manasseh is Mine." In Manasseh we have one of the tribes both within and without the land. It is the type, therefore, of a gradually more interior development from what Gilead represented. It symbolizes a goodness that extends to the distinctive kingdom of heaven — the goodness of the second birth and of Divine training. Imbued with a deep and unswerving spiritual principle, it is character that has been purified in battle — character not protected by a too careful nurture from temptation but in itself the triumph over evils personally met and fought. It is the victory of all that has so far been adopted in the man by God — his ideal of spiritual life, his

piety, his inherited and well-bred reasonableness and decency. Manasseh is the new will, born neither of flesh, nor of man, but of God. "Manasseh is Mine."

And now that first of the enigmatic assertions: "Ephraim also is the strength of Mine head." Ephraim is in the land. He is the twin, as it were, of Manasseh. As Manasseh is the clean heart created of God in us, Ephraim is the true spirit. He is the intelligence of spiritual life, the understanding of spiritual truth, clarity in the relations of man to God and to his fellows. This certainly is the strength of all the principles of spiritual life. These are weak in one without an intelligent understanding of them. For religion as an inner life and experience is a highly conscious growth directed strongly only by clear knowledge of spiritual truth. And when it comes to that completed spirituality which is revealed in the written doctrines of the New Church, the strength of the headship of those doctrines lies without a doubt in the clear grasp of them. Just as "omnipotence pertains to the Divine wisdom," spiritual intelligence is with man the strength that establishes the supremacy of religious principles with him. "Ephraim is the strength of Mine head."

"Judah," the Psalm goes on, "is My lawgiver." Now we are in the heart of that land which is a Bible symbol for the spiritual life. "Judah is My lawgiver." Judah among the tribes represents always the affections which are most directly active in the worship of God. In her the Temple stood. And to follow our account of the completion of man's spirituality, we have come now to that advanced phase in his growth when his truest and highest feelings have become his law. Once they only gave him an insight into the life which he might live; once they found only inadequate expression on the lower levels of devout habits and in a natural, unfought-for goodness. Then they gradually formed a new will in him. This gained supremacy by the man's understanding and true realization of them. Thus they have now become his law. The aspirations and motives in which God is most nearly enshrined in him are at last his law. These show him what is good and what more do they require of him than that he should love justice, do mercy and walk humbly with his God?

Then why should the verses go on, as they do? If they have brought us to man's completed spirituality, what is there more? Why take us out of the land of loftiest meaning into a meaner one?

"Moab is My washpot." In Moab we are again outside the confines of what is strictly spiritual life in us. Spirituality is a regenerate unity of will and intellect enacting in the life all the laws of our higher nature. But here, apparently, is some part of our lower nature. Just what is Moab? Just where is this spiritual washing done? When our first consciousness of spiritual ways of life has been portioned off to us, when the humblest devoutness has been measured into our growth, when what moral inclination we had by birth and breeding has been availed of, and new will and spiritual intelligence have joined to make life an enactment of all truth, what more? What but this constant application of truth to living? The cleansing of conduct? The ridding it of this and that clinging habit? If kindness has grown in us, to keep our speech clean from taunt and sarcasm? If forgiveness is felt, to rid our manner of its last reluctance to show the other he is forgiven? "Moab is My washpot."

But still we have business outside Canaan. "Over Edom will I cast out My shoe." Something else insubordinate is to be brought under the sway of the new life. It is something governed not intimately by religious principle but by an extended expression of it. It is some tract of life removed from man's distinctively religious motives and truth. According to the consistent spiritual meaning of Edom in the Scriptures, it is here the whole domain of the senses: in music, in art, in recreation and pleasuring of the body. This is not in immediate subordination to spiritual purpose and principle. While art for art's sake and pleasure for pleasure's sake certainly are insubordination, no vital principle of religion descends into these realms itself, but rather that common sense in which religion steps and progresses — the shoe of a healthy subserviency — the sound body for the sake of the sound mind — wholesome constraint upon the indulgence of the senses. "Over Edom will I cast out My shoe."

It would seem as though now surely this were complete spirituality. But the Psalm goes on. "Philistia, triumph thou over Me." A mocking challenge, this, to an almost incorrigible tendency in us that can be taunted safely only now. Philistia, among the lands, is the Bible symbol for a life and tendency in which knowledge is substituted for practice. It is a tendency notoriously difficult to defeat. But if the first insight into a life apart and spiritual has been followed up; if the humblest true habits have been exalted to spiritual traits; if natural right disposition has been imbued with spiritual purpose;

if a new and unselfish will and a Divinely illumined mind have come to enact in life the highest and holiest aspirations of a man's spirit; if then all one's intercourse is steadfastly made a clean expression of this life, and even the sense-life comes to have its canons in which spiritual growth proceeds; if, in short, truth has always been made thus of the life, that subtle, persistent tendency to keep truth from life and life from truth is at last safely subdued. It was ironically that David put it into Jehovah's mouth to say, "Philistia, triumph thou over Me."

David ascribed these verses (6b-8) to the Lord of Hosts. Jehovah's kingdom was at last completed under David from sea to Euphrates and from the river of Egypt to the passes in the north; the Lord recounts the various acquisitions. At the same time this is all a dramatic putting in a singular history of the establishment of Jehovah's living kingdom in us. It is a symbolic and inexhaustible description of spirituality brought to completeness in us. How we have grown from the first consciousness of a spiritual life; how, by taking to itself our humblest devout efforts and our more selfishly rendered help and kindness, our character has developed under a new will and by spiritual intelligence; how the highest human motives have become our law, holding our intercourse clean of falseness or sordidness, and even impressing a wholesome restraint upon pleasure and recreation; how, finally, we are above subjection to that active tendency to let the life go undisciplined and unreformed by the truth we know — this, the progression of our spiritual growth, these verses describe in the recovered spiritual meaning of an obsolete geography and of enigmatic imagery.

W. F. WUNSCH.

ARE THERE IMPERFECTIONS IN SWEDENBORG'S SCRIPTURE INTERPRETATIONS?

Not always, it would appear, has Swedenborg succeeded in putting before the reader a correct interpretation of a Scripture word or phrase. Moreover, in several instances (see certain cases below), the seeming error has apparently become the basis of a spiritual construction.

1. **אחיכם**, 'âchikem (GEN. xliii, 13), *frater vester* (*Biniamin*), your brother (*Benjamin*).

In "Arcana Cœlestia," n. 5626 we read instead, *frater vester* (*Simeon*), your brother (*Simeon*), and on that basis, apparently, an interpretation is made.

2. **ימני**, y'mâniy (LEV. xiv, 16), *dexter* (*digitus*), right (finger).

In "Apocalypse Explained," n. 600¹⁹ we read instead, *sinister* (*digitus*), left (finger), and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *dexter* (*digitus*), right (finger). So in "Arcana Cœlestia," n. 7430 and n. 10061.

3. **ירושלם**, Y'rûwshâlaim (JER. xxxiii, 16), *Hierosolyma*, *Jerusalem*.

In "Apocalypse Explained," n. 444⁶ we read instead, *Israel*, *Israel*, and on that basis, apparently, an interpretation is made. In "Arcana Cœlestia," n. 1813, however, we read (in accordance with common usage), *Hierosolyma*, *Jerusalem*.

4. **ישראל**, Yisrâ'êl (PSALM lxviii, 26), *Israel*, *Israel*.

In "Apocalypse Explained," n. 340⁴ we read instead, *salvatio*, *salvation*, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *Israel*, *Israel*. So in "Apocalypse Explained," n. 439⁵, where, by reference to "Apocalypse Explained," n. 340 the spiritual meaning is indicated; so in "Apocalypse Explained," n. 449⁹ and n. 483¹³.

5. **מלקוש**, malqôwsh (ZECH. x, 1), *serotinus*, the latter rain, the evening rain.

In "Apocalypse Explained," n. 644¹⁶ we read simply *pluvia*, rain, and on that basis, apparently (see "Apocalypse Explained," n. 644⁶), an interpretation is made. In "Arcana Cœlestia," n. 7571, however, we read (in accordance with common usage), *serotinus*, the latter rain, or the evening rain.

6. נֹ, Nô' (EZEK. xxx, 16), *No*, *No* (an Egyptian city).

In "Apocalypse Explained," n. 721¹⁸ we read instead, *non*, not, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *No*, *No* (an Egyptian city). So in "Arcana Cœlestia," n. 8398, where the spiritual meaning is given; so in "True Christian Religion," n. 583 (early edition).

7. נָזִיר, nâzîyr (GEN. xlix, 26), *lectus*, *Naziræus*, separate from, a Nazarite.

. In "Apocalypse Explained," n. 1635 we read *lectus*, a bed, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *lectus*, separate from, or a Nazarite. So in "Arcana Cœlestia," n. 6437 and "Apocalypse Explained," n. 448⁶, where the spiritual meaning is given; so in "Arcana Cœlestia," n. 3969. On the whole subject, consult "Index Biblicus," *Lectus*, *Naziræus*.

8. נִמְרִים, nâmêrim (HAB. i, 8), *pardi*, leopards.

In "Apocalypse Explained," n. 780⁸ we read instead, *aquilæ*, eagles. So in "Arcana Cœlestia," n. 3901, where, on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *pardi*, leopards. So in "Apocalypse Explained," n. 355²⁴, where the spiritual meaning is given; so in "Apocalypse Explained," n. 281¹¹. [One Hebrew word for eagles is נְשֵׁרִים, neshërim.]

9. עֲתוּדִים, 'attûdim (EZEK. xxxix, 18), *hirci*, goats, he-goats.

In "Apocalypse Explained," n. 650^{46 47} we read instead, *hædi*, kids, and on that basis, apparently, an interpretation is made. In "Arcana Cœlestia," n. 4735, however, we read (in accordance with common usage), *hirci*, goats or he-goats.

10. שֵׁן, shên (I KINGS x, 18), *eburneum* or *eboreus*, ivory.

At "Apocalypse Explained," n. 253^{end} we read instead, *ebenum*, ebony, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with

common usage), *eburneum* or *eboreus*, ivory. So in "Arcana Coelestia," n. 5313 and "Apocalypse Explained," n. 430¹².

11. תְּבֵל, *têbêl* (PSALM xviii, 15), *orbis*, world.

In "Arcana Coelestia," n. 9643 we read instead, *urbis*, city, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *orbis*, world. So in "Apocalypse Explained," n. 741²² and "Apocalypse Revealed," n. 551, where the spiritual meaning is given; so in "Arcana Coelestia," nn. 8286, 9818, "Apocalypse Explained," n. 419²⁰, and "Apocalypse Revealed," n. 343.

12. ἐν τῇ ἀναστάσει τῇ πρώτῃ, *en tē anastasēi tē prōtē* (REV. xx, 6), *in resurrectione prima*, in the first resurrection.

In many places we read instead, *in resurrectione secunda*, in the second resurrection. So in "Adversaria," nn. 1380, 1405, "Diary," nn. 674-5, 2339, 4891, 5186, 5203, 5761^e, 5763, "Last Judgment," nn. 43, 59, "Apocalypse Revealed," n. 851^e, and n. 853^e. So in "Apocalypse Explained," nn. 128, 430¹⁷, where on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *in resurrectione prima*, in the first resurrection. So in "Apocalypse Revealed," between Nos. 839 and 840, and "Apocalypse Revealed," n. 852, in both of which places the spiritual meaning is given.

13. ὁ υἱὸς τοῦ θεοῦ, *ho huios toū Theoū* (REV. ii, 18), *filius Dei*, the Son of God.

In "Apocalypse Explained," nn. 149, 151, we read instead, *filius hominis*, the son of man, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *filius Dei*, the Son of God. So in "Apocalypse Revealed," n. 125 where the spiritual meaning is given; so in "Apocalypse Explained," between Nos. 91 and 92, "Apocalypse Explained," nn. 98, 149, and 250. (Note that "Apocalypse Explained," n. 151 is referred to in "Apocalypse Explained," nn. 183¹, 267^e, and 906¹. Notice "Apocalypse Explained," n. 200⁴ carefully. See reference to REV. ii, 18 in "Arcana Coelestia," n. 2162⁶ and "Apocalypse Explained," n. 504⁴. Notice also "Apocalypse Explained," nn. 113, 151⁶.)

14. (πλούσιος δὲ εἶ), *plousios de 'eī* (REV. ii, 9), (*sed dives es*), (but thou art rich).

In "Apocalypse Revealed," this phrase is not given as part of the

Word; but in n. 95 we read, *Adjiciuntur quoque haec verba*, "*Dives tamen es*," *sed in parenthesi, et hoc quia in quibusdam codicibus omissa sunt*. The phrase, however, is given in "Apocalypse Explained," nn. 111, 118, and the spiritual sense is elucidated.

15. *πολις*, polis (MATT. v, 14), *urbs*, city.

In "Apocalypse Explained," n. 405³² we read instead, *lux*, light, and on that basis, apparently, an interpretation is made. In other places where the passage is cited, we read (in accordance with common usage), *urbs*, city. So in "Apocalypse Explained," n. 223¹⁸, "Apocalypse Revealed," n. 194, where the spiritual meaning is given.

HAROLD S. CONANT.

THE DIVINE IN BEING, MANIFESTATION, AND OPERATION.

DIVINELY revealed truths are given us as meat and drink to be spiritually absorbed and digested, in order that we may grow and develop in will and intelligence. They are not simply to lie on the tables of our memories in the verbalism of the revelator, especially when the same terms must necessarily be used at times in different senses, and bearing always the stamp of the revelator's own individuality in his modes of expression. Every one should think as of himself, and not from others.

Of all truths, the highest and most essential for man to endeavor to understand is that concerning our Maker; and Swedenborg's inspired exposition of Sacred Scripture furnishes us with the fullest statements upon which our understanding of this supreme truth can be based. From his revelation we can see clearly that a two-fold idea requires to be retained in our understanding concerning the Lord; — one of Him as He is in Himself, or personally above all finite comprehension and definition; the other of Him in His adapted manifestations in relation to finite thought and experience. There is implied in this, that in Himself He is Divinely-Human, or above all finite conceptions and definitions of the human; and still without deviation from what Manhood truly implies, from the fact that the derivative, anthropomorphic appearance, in accommodation to finite perception, is a true correspondent representation of what He actually is in His Absolute Being. His revealed "assumption of the

Human" was the taking on of what man from his personal experience understands by being human. We must therefore ever bear in mind the fact that the term Divine-Human has a conjoint two-fold application; the one of the Lord's self-existent unchangeable Personality; the other of His manifestations in adaptation to finite apprehension by superinduced conditions of relativity. This latter is naturally and necessarily the one mainly treated of throughout all revelation, because this alone can be apprehended by our intelligence. "The Divine which comes from the Lord in the supreme sense, is the Divine in Himself; and in the representative sense, it is the Divine from Himself." (*Arcana Cœlestia*, n. 4696.)

God is omnipresent, and in the greatest and least things the same, and in Himself unchangeable. When it is said that God "finited His infinity," it, of course, does not mean that He made His infinity less infinite, which would be absurd; but that He emitted from Himself that which in creation would finitely clothe and represent it; and wherein He would more and more veil His infinity in adaptation to finite minds, who would use the finite manifestation as the vehicle of communication with His infinity.

The Lord, in glorifying His Human, never, as we know, made that which was "finite and infirm" Infinite and Divine in the usual sense of the words, but dissipated it; and it is such, and similar, modes of expression used by Swedenborg that his readers require to be brought to understand; as when he said that when Christ "became God," Mary was no longer His mother; which some might look upon as meaning that the Infinite God became finite and undivine, and then resumed His infinity and Divinity. It is markedly providential that Swedenborg's writings, should be given to man in adaptation to various grades of intelligence, so that he might be enabled to rise from lower to higher planes of perception. It is for man to pass from natural to "spiritual discernment." Naturally, the thought which is first with man concerning the Divine Proceeding takes on the form of physical motion by the Lord; and indeed we may temporarily so represent it to ourselves for the sake of definiteness; but this being done, we dispense with the correspondent physical appearance appertaining to our lower plane of thought.

For in a natural aspect, it appears as if the Creator must have projected all the planes of creation out from Himself. But there can be nothing brought into being outside of that which is infinite.

Nor can it be said, that God, by being infinite, must have created all things within Himself; and that the Divine Proceeding, and incarnation, was within His own Being. This shows that man must think spiritually by means of the truth, that to him can only "be given in appearances." But even with man himself, by being made in the image of his Maker, this consideration concerning the world is imaged. All that he can ever know of creation is within him, and not outside of him; for his personal consciousness is not outside of himself, and he can only have knowledge of that which is in it. But practically the world is outside of himself, and he in it; and so must be his proceeding and operation in an appearance of space; for space in all planes of creation is only appearance, although in nature, fixed and measurable. In fact all the happenings in space and time are only the appearances to sense of that which is real back of and above them.

We know, indeed, that the Lord unites Himself with all who approach Him in a right spirit; so that the most simple-minded will say that they can see how they can draw near to God without thinking of natural vision or movement; and that living uprightly does not imply bodily attitude. But from this plane of what many may regard as mere metaphor, man may rise to higher planes of spiritual perception, and progress in them to eternity. Man, by his life here, forms his idea concerning God after death; and this determines what will be his very name hereafter, and his eternal home.

And when we recognize the fact that the Lord is omnipresent in all fulness, we see at once that the incomprehensibility of His infinite Being offers no hindrance to finite conjunction with Him, so long as He has superinduced means by which He has shown Himself to be infinitely personal; and that man must so recognize Him back of the finited aspects of personality. For He has superinduced in His Being discrete degrees of relationship with those whom He has created, by which conjunction with Him can be effected with angels, and incarnate mankind; but still, essentially, they are in Him, "uncreate and infinite" (Divine Love and Wisdom, n. 233). When, therefore, it is said that "the Divine in the heavens is not infinite," for otherwise we should be praying to an unapproachable Father; the answer is that the non-infinite Divine is only the representative aspect to which neither we, nor the angels pray; but through it to the Divine who is infinitely there, and everywhere. "The Infinite

is in finite things as in recipients, and in man as in its images" (True Christian Religion, n. 33). We pray to our Father in heaven which is our highest conception of Him; for it is there where His will is ever done, and where we trust in His mercy to be taken, and expressing the desire that the earth whereon we pray will also become as heaven. But at the same time we recognize His omnipresence in infinite fulness in all that He has finited from Himself that we might use as means to reach, and be conjoined with Him. We come to Him in His incomprehensible infinity through the personal manifestation sent to us for that purpose in Jesus. "Conjunction is thus made with the Lord's supreme Divine through the Divine Human." (*Arcana Cœlestia*, n. 4211.)

Our Father above the heavens thus caused an embodied manifestation of Himself to appear as a Son to Himself descending through all the planes of creation, in order that through Him, all might become "sons of God." "None came down from heaven but the Son of Man who is in heaven." This was done through love to all mankind, and for their eternal good and welfare. And in order that man might know and understand this, a written Word descended with the Incarnate, by means of which finite intelligence could have perception of its truth. In Swedenborg's phraseology: "He descended as Divine Truth, but did not separate from it the Divine Good."

Nought, therefore, that we read in Revelation, implying changes in the Lord, applies to Him as He is in Himself, but are superinduced conditions effected by Him in relation to man, for his redemption. "The Divine Truth that proceeds from the Lord's glorified Human," to the finite mind, is "not immediately from His Divine Itself, for this was glorified in Him from eternity" (*Apocalypse Explained*, n. 183). Our worship is thus ever offered up to the unchangeable, infinite God, through His Christ-Manifestation to us, which is the Holy Spirit.

WILLIAM DENOVA.

SUBJECT SPIRITS.

RULED BY SPIRITS AND ANGELS: ARE THEY FREE?

IN the "Spiritual Diary," n. 265, it is said when spirits become angels that: —

They are then transferred to more interior heavens and thus they, as it were, disappear from spirits, for they do not speak with them afterwards, as heretofore, *except through spirits who serve them, whom they rule*; which when the spirits perceived they were indignant.

What is meant by "whom they rule," and what is the relation of this to obsessions? Are they free?

In the spiritual world societies communicate with others by means of emissary spirits who are called 'subjects.' These spirits serve the societies as a means by which connection and communication is made. The subject is ruled by the society, but the freedom of the subject is not taken away, because the subject spirit acts freely as of himself. The spirits who are associated with man are subject spirits, without whom he could have no communication with the societies of heaven or of hell. Of these subject spirits we read: —

The subject spirit is he in whom are concentrated the thoughts and speech of many, and thus many are presented as one. And because a spirit thinks and speaks nothing at all from himself, but from others, and the thoughts and speech of others are therein presented to the life, therefore they who flow in suppose that the subject spirit is as nothing and scarcely animate, being merely receptive of their thought and speech. But the subject on the other hand supposes that he does not think and speak from others, but of himself alone. Thus fallacies delude both. (*Arcana Cœlestia*, n. 5985.)

Swedenborg then proceeds to state that this was shown to the subject by experience, so that he was convinced and became indignant. In the following number (5986), it is shown that this condition is universal, namely, that: —

No one either in heaven or in hell thinks, speaks, wills and acts from himself, but from others, and thus at last each and everyone from the common influx of life, which is from the Lord.

This also was shown from experience, and it is then said: —

Thus it became evident that everyone thought and spoke from others. This experience excited in the spirits the utmost indignation, for every one of them wishes to think and speak from himself. But because they were thereby instructed how it is, it was said to them that everything of thought, and also of will, flows in; since there is but one only life, from which those faculties of life are; and that this life flows in from the Lord through a wonderful form, which is the heavenly form, not only in a general way into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, as this agrees or disagrees with the heavenly form. From this it may also be evident how the case is with man, of which more will be said in what follows, when treating of influx. (*Ibid.*, n. 5986.)

In n. 5987 it is said, that when many concentrate their look into one subject, the stronger is the subject's power of thinking and speaking.

How this condition of a subject is differentiated from obsession where free will is destroyed is shown in n. 5990, where we read: —

There are very many spirits at this day who are desirous not only to flow into man's thoughts and affections, but also into his speech and acts thus even into the things of his body, when yet the things of the body are exempt from the particular influx of spirits and angels and are governed by general influx. In other words, when what is thought is determined into speech, and what is willed is determined into acts, the determination and transition into the body is according to order and is not governed by any spirits in particular; for to flow into man's bodily parts is to obsess him.

Further concerning subject spirits may be seen in "Heaven and Hell," nn. 255, 601, and in the references to "Arcana Coelestia" in the last paragraph of "Heaven and Hell."

The subject spirit, and man as a subject of influence from spirits, possesses the full appearance of acting as of himself, and thus he acts in freedom. The case is different in subjects of obsession. In obsessions the spirits speak by the man's tongue (*Arcana Coelestia*, n. 5862²); and they flow into his actions (*Ibid.*, n. 5990); and they take possession of all his senses, and act through his members (*Heaven and Hell*, n. 257^e; *Diary*, nn. 2272, 2659).

Influx from spirits when flowing in according to order flows into the endeavor but not into act. This endeavor the man himself determines into act. If the endeavor of the controlling spirit should flow into the act without the man's free coöperation and his acting as of himself, he would be obsessed. (*Diary*, n. 2659.)

From these statements in the writings it is evident that a spirit and a man may be a subject ruled by others, and yet he may retain his freedom, because he acts as of himself, believing that he originates his own actions. The limitations in which he is placed do not destroy his freedom.

Again freedom, or free will, is not destroyed by the conditions in which subject spirits are placed. In speaking of freedom and free will, it is believed by many, that this involves the control and determination by the man of all the circumstances, and that otherwise he does not possess free will. It is evident, however, that man does not possess this kind of free will. Man's free will consists in his being able to turn himself to God, and to reciprocally conjoin himself with God (See *True Christian Religion*, n. 500). God is indeed life itself, but man is given the full appearance that the life which inflows is his own; thence he can live as of himself according to the laws of order. In every situation he can turn himself to God or away from Him. His free will consists in this. But rarely can the man control the situation in which he is placed. He is often, if not always, in the midst of movements in which he is helpless to stem the tide or govern its direction. This principle is shown by Swedenborg. Speaking of necessity we read in the "Diary": —

THAT THERE ARE MERE NECESSITIES WHEREBY MAN IS LED.

I was for hours in a spiritual idea how man is led by the Lord; and I then perceived by a continuous spiritual idea, which cannot be expressed, that there are mere necessities, whereby man is led by the Lord, namely, because man is of such a character, both as regards the societies to which he adjoins himself, and as to the thoughts which agree with him: therefore there is nothing but mere necessities, and indeed necessities whereby man is bent to the best that can be led out of such a life; for if he were led otherwise than in this way, it would be to his ruin, for everything pertaining to his life, both of thought and action, carries with itself the successive series of its life, for everything is like a seed from which grows a tree. (n. 2628.)

The same idea is also elaborated in "Diary," n. 2629. Then it follows: —

But they do not appear to man as necessities, for he seems to himself to think of himself and act of himself, and indeed for the reason that by those things which he loves, or which belong to his loves, therefore which he desires, he is led and so bent to good; whatever is done from any love or cupidity appears to man as free, therefore it appears as if it were not a necessity, when yet such are

the necessities by which man is led and bent by the Lord to such good for him as is at all possible in respect to his life and the spiritual and celestial things of life. (n. 2630.)

This necessity is not the necessity of fate or of predestination, for these deny the freedom of the subject; but here Swedenborg is showing that the Lord deals with man according to the conditions and states in which he is. Thus we read: —

Man is led by the Lord through continual necessities to foreseen ends, and still through his freedom. (Smaller Diary, n. 4652. See also Diary, n. 3114.)

It is not blind fate that is here meant by necessities, but that the Lord in His mercy continually leads the best for man out of the conditions in which he is, regarding his freedom continually in every movement of His Providence and care. This is shown in the following: —

When I was talking with angels about the Divine providence of the Lord, there were spirits also present who impressed on themselves some ideas as to fate or absolute necessity. They supposed that the Lord acted from that necessity, because He cannot proceed otherwise than according to essentials, thus according to the most perfect order. But it was shown them that man has freedom, and that if he acts from freedom it is not from necessity. This was illustrated by the case of houses which are to be built — that the bricks, mortar, sand, stones serving for foundations and columns, also timbers and beams, and the like, are brought together, not in that order in which the house is to be constructed, but as it happens, and that the Lord alone knows what sort of a house may thence be built. All the things which are from the Lord, are most essential, but they do not follow from order from necessity, but in application to the freedom of man. (Arcana Cœlestia, n. 6487.)

The necessity spoken of in the numbers first quoted is not the absolute necessity meant by fate, which is a predetermination by God of the acts which man does. It is rather the necessity that arises from the very nature of the Divine Love and Mercy, of so adapting means to the end of saving man, that in the various conditions man places himself in, the best possible good to him shall be brought out of the situations which arise. Man so acts that it is necessary to provide means to counteract his evil tendencies so far as possible. Under the circumstances it is necessary for the Lord to lead in a certain manner. This is not a foreordained act; but the Lord's love and wisdom bends everything toward developing the best that can be brought out of the situation.

If we could see the hidden sources and streams influencing human actions we should see that the great world movements and the movements of individuals, originate from the spiritual world. Their origin is in great currents of spiritual forces. If we could follow these causes back a step farther we should find spiritual and celestial forces, and at length the great streams of influences from the Lord who is the Soul and Life of all the motions and actions of the universe. Man can no more control these than can a vessel stop the flow of the gulf stream. But man's freedom consists in being able to act in every situation as of himself in freedom; to coöperate with the Divine or act against it; to turn to God or away from Him: and the Lord at all times keeps the man in the full appearance of acting as of himself. Man is ruled by spirits; they are ruled by angels; all are ruled by the Lord; the higher rule the lower, but not in such a manner as to destroy this appearance, or to infringe on the self-activity of man's love.

JOHN WHITEHEAD.

CURRENT LITERATURE.

SWEDENBORG AND THE 'SAPIENTIA ANGELICA'.*

THROUGH some favoring providence, Dr. Sewall has had the opportunity of contributing a brief study of Swedenborg to the popular series of little volumes bearing in common the title "Philosophies Ancient and Modern." On the wrappers of these volumes the publishers inform us that the aim of this series is, to present "the salient features of the *philosophies* of Greece and Rome and of the Middle Ages, as well as of modern Europe." Before criticising Dr. Sewall's "Swedenborg and the 'Sapientia Angelica'," therefore, it will be well to consider briefly what we may reasonably expect to find in a volume on Swedenborg in such a series.

"Philosophies Ancient and Modern," — philosophy, then, not theology, should be the principal theme of the volume; the philosophy of Swedenborg, or an outline of philosophy as it might have been written by Swedenborg in the latter part of his life, adapted to the average reader of philosophy at the present day. But philosophy at the present day has several well-defined branches, embracing (to use a classification given in Ladd's "Introduction to Philosophy") the theory of knowledge, the theory of being, the theory of conduct, the theory of beauty, and the theory of religion. On all these subjects much might be said by a person well-versed in Swedenborg's teachings; and if said concisely in an understandable way, and with due regard to getting as many points of contact as possible with modern philosophic thought, it would be of interest to philosophic readers of our day possessed of any spirituality.

Dr. Sewall's little book, however, deals far more with biography science, and theology than with philosophy; and as he fails to get the necessary points of contact with modern philosophic thought the resulting treatise does not seem to us to be one to arouse inter-

* *Swedenborg and the 'Sapientia Angelica.'* By FRANK SEWALL, M. A., D. D. New York: Dodge Publishing Co. n.d. 128 pp. 16mo. Cloth. 50 cents net.

est in the average reader of modern philosophic literature. That this lack of something to attract the modern reader of philosophy is quite noticeable, is shown by the fact that the publishers themselves evidently felt the lack, and with Dr. Sewall's consent sought to supply the deficiency in a measure in a quite unusual way, by calling upon another writer (the Rev. Isaiah Tansley, of England) to furnish a closing chapter on the relation of Swedenborg's system to modern thought. We are sorry to say that this closing chapter by another hand seems to us equally lacking in interest for the modern philosophic reader.

But however faulty this little book may seem to us to be as a presentation of the *philosophy* of Swedenborg, we do not mean that it is lacking in real merit; for if it had made no pretensions of a philosophic nature, and if it had come before us merely as a new introduction to Swedenborg as a theological writer, our words would have been mainly those of praise. In fact, as such an introduction we can commend it very highly; and we are quite sure that the average reader of Swedenborg can read it with much profit, because of the clear and concise manner in which it presents certain matters of great importance.

In closing we may add that during our reading of the work we have noticed a number of errors in typography and also (we think) in statement; but they are of too trivial a nature to deserve mention here. We cannot help exclaiming, however, at Dr. Sewall's characterization of Swedenborg's work on "The Soul" as "a systematic and exhaustive treatise on Physiological Psychology." (p. 20.)

B. A. WHITTEMORE.

SWEDENBORG AS AN ANATOMIST.

IN the *British Medical Journal* for October 15, appeared a paper read before the British Medical Association by M. Ramstrom, Professor of Anatomy at Upsala, Sweden. It was reprinted in full as the leading article in the *New-Church Magazine*, of London, for November. Its title is, "Emanuel Swedenborg as an Anatomist." It commences with this introduction, which must have been an introduction indeed of Swedenborg to many of the medical profession of Great Britain: —

To the majority of scientific men Swedenborg is known, I think, mainly as a mystic, seer, and founder of religion. Swedenborg was really, however, a polyhistor and thinker who penetrated so deeply into many departments of

natural science, that not only did he seek out all the knowledge of his time concerning them, but also investigated them so thoroughly that he succeeded in conceiving and drawing conclusions which men of our times have not been able to make except with the help of the most ingenious methods of a highly developed technique.

Professor Ramstrom then described some of Swedenborg's discoveries, especially that of the nebular theory of creation. And he quoted Prof. S. Arrhenius of Stockholm as saying: —

If we briefly summarize the ideas to which expression was first given by Swedenborg, and which afterwards (although in a much modified form, consciously or unconsciously) have been taken up by other authors in cosmology, we find them to be the following: the earth and the other planets have gradually removed themselves from the sun, and received a gradually lengthened time of revolution; the earth's time of rotation, that is to say, the day's length, has been gradually increased. The suns are arranged around the Milky Way. There are still greater systems in which the Milky Ways are arranged.

And Professor Ramstrom added that "in the field of geology and paleontology Swedenborg put forth observations so remarkable in scope and importance, that according to the declaration of Professor Nathorst of Stockholm, they alone would have been sufficient to assure him of an honored name as a scientist." Then, in his own department of anatomical and physiological research, he gave credit to Swedenborg of discovering, some twenty years before Wolff, the epigenesis theory; and in the same work, "The Economy of the Animal Kingdom," he said, Swedenborg stated that both the sensory and motor activities of the soul had their seat in the cortex of the cerebrum, not in the medulla of the brain, as was the general opinion at that time. And he carried this discovery into details, which were described in the address by Professor Ramstrom, showing that he anticipated in all its particulars the latest theories of localization of nerve centers, both primary and secondary.

Swedenborg's discoveries in regard to the blood we understand to be quite as important as those regarding the nervous fluids. But Professor Ramstrom did not touch upon them in this address. And we are accustomed to think of all this success in arriving at the truths of natural science, prematurely as it were, as provided by the Lord in order to prepare Swedenborg for a true understanding of life in its various aspects in the spiritual world, to which all things of life in this world correspond. We hope that Professor Ramstrom and his hearers in the British Medical Association may be led to see this also.

THE GOSPEL AND THE MODERN MAN.*

No subject more timely and practically important than this could be found, and no one better qualified to deal with it than Professor Matthews. Every minister should read the book, for it is an excellent presentation of the conditions under which he must do his work; and earnest laymen will find it highly interesting and suggestive. Technicalities are avoided and the subjects are discussed in a candid, manly fashion, with a breadth of view and freedom from sectarian bias, and with extensive knowledge of the matters involved.

The book is divided into three parts, namely: I. The Problem of the Gospel; II. The Reasonableness of the Gospel; III. The Power of the Gospel. In the first part are chapters on, The Gospel of the New Testament; The Modern Man; The Content of the Gospel. In the second, Jesus the Christ; The Love of the God of Law; Forgiveness of Sins; The Deliverance from Death. In the third, The Test of Life; The New Life in Christ; The Power of the Social Gospel.

The first question asked, which the author proceeds to answer most earnestly in the negative throughout the book, with abundant reasons logically argued, is as follows: —

Is the Gospel of the New Testament to be "the power of God unto salvation" for the modern man? Or must it be replaced by a philosophy of religious values that reduces the historical Jesus to a creature of the unwarranted faith of Galilean fishermen, and changes the church into a polite audience listening to the discussion of social reform? (p. 2.)

We are told that the Gospel in its original New Testament sense cannot be combined with the other beliefs of modern men and is to be replaced by some religious message more consonant with modern thinking. We can see on all sides tendencies which promise the fulfilment of this prophecy. We do well, therefore, to raise the question frankly whether the modern man's attitude towards evangelical Christianity must be essentially skeptical and negative, and whether the Gospel can be truly a force in our modern world.

The situation is as critical for the church as for the modern world. Unless the Gospel can control the formative men of to-day, it will require more than one generation to regain the ground Christianity will lose. (p. 2.)

* *The Gospel and the Modern Man.* By SHAILER MATTHEWS, Professor of Historical and Comparative Theology in the University of Chicago. New York: The Macmillan Company. 1910. 344 pp. 12mo. Cloth. \$1.50 net.

To meet this crisis the method of investigation by which the Gospel is to be found is considered. He agrees to a frank disregard of dogma inherited from the councils of the church of the past, "except by way of historical evaluation," and to a return to the primitive Gospel itself; and to study this he would try to place himself back at the moment when Christianity was first preached. In doing this he finds "four joyous truths combined to make the message" of the Son of Man:—

1. God can be trusted as a Father to save his children from Satan, sin, and death; 2. The kingdom of God is a certain and supreme good for those who seek forgiveness of the Father; 3. Eternal life is a life of love, in quality like that of God; 4. And this Divine life is revealed in Jesus Himself, as a forgiving ministry of love to others, even though that ministry brings loss and death. (p. 9.)

How far removed all this is from the dogmas of the past, and how well it approaches, for the practical purposes of an every-day Christian life, the doctrines treasured by the New Church, as a revelation from the Lord in His second coming! Does it not confirm the teaching that true doctrine is to be drawn from the letter of the Word, and is granted to those who earnestly seek enlightenment from the Lord (Sacred Scriptures, nn. 50-60)? Furthermore, Professor Matthews calls attention to the fact that "the original Gospel of Jesus was the product of a life-process—the self-revelation of its author." "The sense of union which Jesus had with God was the source of the Truth which was to be men's Way to Life." "When one passes from the teaching of Jesus to that of the apostles, he is conscious of a change of atmosphere." From this fact the question is raised whether the Christianity of the apostles is the same as that of the Lord (p. 16). The conclusion that they are essentially the same is not reached in a manner that is satisfactory to a New-Churchman for it does not explain the "change of atmosphere," nor does it note the falsities introduced by Paul into the theology of the past that have been "frankly disregarded" by Professor Matthews in reaching some of the best things of his book. Indeed, this conclusion is quite inconsistent with his method of "return to the primitive Gospel itself" as found in the Lord Jesus. This is unfortunate for it has clouded the vision of the author too often as he goes on, to thus mingle the teachings of Paul with those of the Lord. Never

theless, as we have said, the book overflows with valuable suggestions.

The consideration of *The Modern Man* is successful in showing, how this age is, unlike the apostolic, primarily scientific and controlled by conceptions of process; and how God is regarded as immanent in all processes, but a God of order rather than of miracles; and how the growing sense of solidarity has filled the mind with ideals of a new social order, which sometimes threatens the estimates of the value of the individual; and how authority can no longer exact servility from reason, unless it be the authority of truth itself made manifest. The conclusion follows: —

And it is this fourfold attitude of mind with which the Gospel must be shown and can be shown to be consonant. If we are to bring the Gospel to the modern man, we must set forth the permanent values of the Christianity of the New Testament, and above all of the historical Jesus Himself, in the light of evolution, Divine immanence, social solidarity, and a sense of reality born of scientific method and a perception of worth. (p. 62.)

So the author comes to the fact that "the old Gospel faces a new age" and therein he finds his problems. He declares himself ready to substitute something better for the Gospel as soon as it appears; but he cannot imagine anything more final than the religion of Jesus found in the New Testament. But Christianity as we know it, he confesses, still fails to represent that religion (p. 64). "However numerous our theologies, there is only one Gospel" (p. 65). "There are plenty of people who are attempting to divorce their religious life from their best intellectual efforts. But such divorce can result only in misery" (p. 66). With such reflections the book proceeds to search for the content of the Gospel. He finds it to be: —

The message of the redemptive love of the God of Law; of God's presence in Jesus; of a spiritual and therefore more individual life beyond death made possible by the transformation of the repentant human personality by dynamic personal union with the God of Love mediated by faith in Jesus; and of a regenerate society that shall bring blessing to the individual because of the socialization of the regenerate spiritual life of individuals, — all revealed as realizable and morally just by the supreme teaching, the spiritual experiences, the sinless life, the death and resurrection of the historical Jesus, and further guaranteed by the spiritual experience of his followers who accept the message as true and make it controlling in their own lives. (p. 76.)

The three most important concepts he thus finds to be, the sovereignty of God, eschatology, and salvation. The conception of

eschatology, it is needless perhaps in these days to say, does not contemplate the resurrection of a material body; although no attempt is made to show what the nature of the spiritual world may be, farther than to assume its substantial reality as a basis for individual and social immortality and progress. Thus we read:—

And here too the Gospel meets our needs. It thrills with the hope of the regeneration of the social order. Its God would bring men not only to a heaven beyond death but to the New Jerusalem which is to be set up upon earth, a triumphant order of the spirit in which His will shall be done as it is in heaven.

To establish the reasonableness of this message of a salvation which consists in the social and individual realization of the spiritual life as revealed in Jesus, by showing it to be consistent with the dominant presuppositions of to-day's thought and action, is to evoke a response and allegiance on the part of the modern man as truly as from those who do not share in his view of the universe. (p. 89.)

Herein lies our next task. Having discovered historically the content of the Gospel as a message of Divine redemption we shall proceed first to show that it can be accepted by the modern man as reasonable because of its accord with his own constructive thinking, and then shall attempt to show positively that the Gospel is a Divine dynamic making towards the emancipation and the perfection of personality here and hereafter, and towards that better social order toward which our modern world in its constructive moods is looking. (p. 90.)

Space will not permit us to follow our author in this task of showing to the modern man according to his way of thinking the reasonableness and the power of the Gospel. It is an important part of the work which every preacher is now trying to do; and he will find many useful suggestions in this effort of Professor Matthews. But surely the spiritual meaning which lies hidden within the letter of the Sacred Scriptures is needed to illumine the task, and this the book lacks. But on the side of the application of the latest that can be had from the sciences, especially for reasonable exegesis of the letter with the aid of psychology and sociology, much can be said in appreciation.

We welcome the conclusion that "the rank and file of men are testing the Gospel to-day on the basis of its actual efficiency to bring the ideals of Jesus into social life," and the no less important realization that this can come only through individual regeneration. The two will doubtless always go hand in hand. The great obstacle to this is pointed out in the fact that "the ideal man of to-day is first of all the man who amasses great power by amassing great wealth"

(p. 258). It leads to a materialistic worldliness that is the opposite of the life found in the Lord Jesus, and blinds the eyes to the transcendent beauty of a life of humility and service, even though it be much talked about and affected.

We cannot close without considering the place given to the Lord in the book. We find this introduction to the subject: —

It is not enough to say that history knows no other Jesus with evangelic power, although such a statement would be undeniable. A prophet of Nazareth, a social reformer, an ethical teacher, a beloved martyr, — neither is the Jesus who has conquered the world. The only Jesus who can reveal and guarantee the evangelic method of deliverance from despair, sin, and death is the Jesus who in the cold light of criticism can be known Himself to have conquered sin and death; who, as the unique and perfect expression of the God-life, determines a man's relation to God. (p. 91.)

Discussion of the higher criticism shows that the larger and better class of critics is slowly but firmly giving to the Lord Jesus this place of Divinity. The book reaches this conclusion: —

Many questions as to the person of Jesus must be held open as long as they wait upon the researches of honest criticism, but they cannot invalidate the conviction that, however feeble and inadequate our vocabularies may be, we have in Jesus God redemptively revealed in an individual personality. The modern man has assured himself that Jesus is man of very man, but in his surrender to Him through faith, he will be restless until he also feels in Him God of very God. (pp. 124, 125.)

H. C. H.

THE RIGHT TO BELIEVE.*

"THE Right to Believe," by Dr. Eleanor Harris Rowland, is one of the most straightforward, sane, and useful works on religious faith which it has been our good fortune to meet in a long while. It seems to us the one book of recent times which parents of religious interests, and with any desire to keep their young people in their church, should have at hand to give to sons and daughters when they are entering upon the sceptical age. And for all busy people interested

* *The Right to Believe.* By ELEANOR HARRIS ROWLAND, Ph. D., Instructor in Philosophy and Psychology in Mount Holyoke College. Boston and New York: Houghton, Mifflin Company. 1909. xv, 202 pp. 12mo. Cloth. \$1.25 net.

in the deep things of life, and with little time to spend upon thinking them out fully for themselves, the book is a treasure, presenting as it does the practical findings of modern philosophy, not in the terminology of the savant, but in the simplest language of the man in the street. It is seldom that sound learning is united to such direct, conclusive expression.

In an admirable chapter on *The Necessity for a Belief* she shatters alike the superstition of the unthinking doubter and the unthinking believer. Both are brought down to the common and only reasonable ground in matters of reasoning that try to be final, but have to be practical at the same time, — the matter of choice. We cannot convince ourselves absolutely or finally. If we wait till we can we are neglecting the performance of our proper use in the world. We must have some belief to justify a definite course of action or be, as so many are inclined, always shilly-shallying between opposite courses. We then are free to *choose* our belief, and the choice of belief in God, and the sense of moral responsibility it involves, assures us richer possibilities from life than the opposite.

In the discussion of the divinity of Christ she is equally sound and persuasive. What would men ask of the Being who manifested Deity? Do they in reasonable discussion of the matter ask more than our Lord expressed? She carries the war into the enemy's camp. "No one who finds Christ's appearance an unreasonable demonstration of a Deity has told us what would be more reasonable; and until anyone can do so, we must accept what seems to us the most fit." "Let some one who calls this man blasphemous or mad instead of God-like, tell us what trait He lacks, what fault He showed, what kind of a man God incarnate must be if we are to believe His testimony!"

We strongly recommend the work for the everyday man and woman who feel their Christian belief attacked by criticism and the callous scepticism of the age, for the advanced grade of the Sunday-school, and especially for parents anxious to preserve the religious spirit of their children in the rationalistic age.

CHARLES W. HARVEY.

THE WHY OF THE WILL.*

THE author of this little book approaches the subject of the freedom of the will from the scientific point of view, and he elaborates his primary position of "the necessarily determined nature of human thoughts and actions." As he develops this position we see its practical identity with the Calvinistic mode of thought, that God predestined all things, or pre-determined them; so that man does not possess free will, or the free determination of his thoughts and actions.

The author holds that it is the preponderating influences of one's environment and of individuality which determine the decision of the action, and that the present decision is therefore the result of a long series of preceding causes, and that under these conditions there cannot be any free will in the case. He says: —

The two essential points in the proposition of determinism are: first, that our thought and actions are determined by the circumstances of the moment, individual and environing; and secondly, that these circumstances or conditions are but phenomena expressing the natural course of events; are but links in the endless chain of antecedent and consequent. (p. 19.)

From this it will be seen that the author believes that the actions of a man are but the logical result of causes over which he has no control. He has no selective or determining power, because his individualism, like the environment, is the result of antecedent causes over which he has no control.

In their final cause all actions, he believes, are predetermined by God, because all the steps in a series are determined by the previous cause, and thus originally from the first cause or God. He says: —

We are agents in the hands of the Creator. Conscious instruments, intelligent agents, but controlled. Controlled both through mind and body. Fore-ordained, predestined in our every act, physical, chemical, vital, reflex, automatic, instinctive, intuitive, deliberate, volitional, purposive. The will of the Almighty is our will. We originate nothing, and when by our actions we modify anything, it is as links in the endless chain of nature's sequences. (p. 38.)

It is curious to see how the deep problems of religious thought reappear on the scientific plane and receive similar answers. It has

* *The Why of the Will, The Unity of the Universe.* By P. W. VAN PEYMA. M. D. Boston: Sherman, French and Company. 1910. 66 pp. 12mo, Cloth. 80 cents net.

seemed as though the Calvinistic predestinarianism was almost a thing of the past, and we are surprised to see it reappear in the garb of science. Jonathan Edwards makes no stronger assertion than the following:—

Belief in the so-called "freedom of the will" is a relic and an inheritance of an unscientific past; an age of belief in devils and witches, in magic and miracles; in divine interpositions and special providences. But as knowledge widens we find that the range of possibility is lost in necessity. (p. 41.)

It is interesting to see how this logical mind struggles with the problem of evil, and realizing that evil exists, endeavors to escape the logical conclusion from his premises that man is not responsible for it, and therefore that punishment for transgression of the law is unjust. How can he escape from the conclusion that God, as the first cause, is responsible for all the consequences of his acts, the evil as well as the good? And if punishment of evil is necessary God visits on those who are not responsible punishment for deeds for which He alone is responsible. This result should show the predestinarian that somewhere there is a bad link in the chain of his reasoning.

The author clearly sees that there are two factors in the determination of any act, namely, the environment outside of the individual, and the quality of the individual himself. Both these factors have their antecedents, from which he deduces the conclusion that when an act is decided upon, it is predetermined altogether by the antecedent factors, and that the man has no more to do with that determination than a pair of scales has with the movement to one side or the other.

It is just here where man is differentiated from a machine. If he were only a machine God would be responsible for its operation; but if he is an image and likeness of God, then he has a degree of self activity and self determination, and consequently a degree of responsibility for his actions. The maker of a non-responsible machine is responsible for its operation; but if man has free determination he is responsible for the results, good or evil. Religion divides on this question; philosophy also divides on it. Society holds the author of evil to be responsible. The Bible holds man responsible as the author of evil. How can man be responsible if the determination to act for good or for evil is not in him, but is antecedent to him in God?

Freedom of choice and the free determination of one's actions does not involve the idea that a man can be anything or do anything whatsoever, or that the present is not a product of the past. It does involve, however, that man is not the product of his environment; nor is he so controlled that he does not determine the quality of his actions. Free will consists in this, that in one's environment, and with his personal qualities, he can determine his actions in one of two ways, namely, for good or for evil. He cannot always determine his environment, but in whatever environment he is placed, there is a choice, namely, to use it for his own selfish advantage, and to the disadvantage of his neighbor; or to use his opportunity so as to respect the rights and to promote the good of his fellow man. It is in this ability, in whatever environment he is, that free will essentially consists. He is kept constantly in equilibrium. He is given the power to turn the scales one way or the other. He is free to act according to right or wrong principles in the situation that exists. He is gifted with intelligence to see in some degree the right and the wrong. He is gifted with power to act in some degree one way or the other. His own will makes the choice, and no other, neither God nor any man but himself determines the act; and both God and man hold him responsible for its quality. The author of "The Why of the Will" fails to see that man is constantly preserved in the power to turn himself toward good or evil, and as he exercises that power he determines his own quality for good or evil.

JOHN WHITEHEAD.

SEA PICTURES.*

THIS is an exquisite little volume, printed and bound by J. B. Lippincott Company, in the highest bookmaker's art, with an attractive sea picture on the front cover, — on a gray back-ground in yellow and green a sunrise at sea with a fishing gull fluttering over the foaming crest of a great wave. Every page bears a suitable illustration to enfold the stanzas, pencilled with delicacy and skill by the author's gifted daughter. The theme is the Lord with the fish-

**Sea Pictures*. By ADOLPH ROEDER. Illustrated by ELSA ROEDER. New York: New Church Board of Publication. 1910. 58 pp. 6½ x 7½. Cloth. White and gold. Cover ornamented in color by the same artist. Mailed handsomely boxed for \$1.00.

ermen of Galilee; and after we first catch a glimpse of Him on the shore, near the beginning of the series of pictures, we feel His presence continually until we behold Him walking upon the stormy billows at the end. Then the "L'Envoy" is a peaceful sea-shore with twin fishing boats coming to anchor under a crescent moon.

And the poem is worthy of all this careful and beautiful setting. It has been justly named a "New-Church Epic," for it deals with the loftiest and grandest of all New-Church themes, the Lord clothed in flesh and saving the fishermen on the stormy sea of earth's hardest experiences. In closest feeling with the varying moods of nature from sunrise to sunset, and in the deepening shadows of the night — in its calms and in its tempests — with true poetic instinct the author succeeds in turning every aspect of it to full account in the interpretation of human nature, to which it corresponds — and to human nature in dependence upon its Divine-Human Lord. In illustration of this we will endeavor to select a few passages from a whole that must suffer from the separation. After describing the dawn and the return of Peter's boat after a fruitless night of toil, the poet writes:

So on the sea of life, the sea of souls,
The sea of dreams, of visions and of fear,
Humanity has toiled in fruitless night.
Look backward through the darkness and the gloom,
And see the vessel of humanity
Stand reckless out upon its faithless quest,
Out from the western shore where Jesus stands,
And where in mountain solitudes alone
He passes many weary nights in prayer.
Hark to the creaking of the vessel's helm,
That sounds like weeping of dead souls distressed:
Hark to the clatter of the loosened oars,
That sounds like mutterings of dogmatic dreams;
And to the rattle of the flapping shrouds
Like soulless prayers, that give no heart response.

With the change from dawn to morning the style of the verse changes, and again from morning to noon, and to twilight, and to night. In the morning the fishers, with boats drawn up on the shore, hear the invitation: —

"Come, follow Me!" And we will bend the head,
And leave the net, the vessel and the dead,
Dim dreams of long ago, of joy and shame,
And follow where He leads. And in His Name

The sea of life will yield its precious spoil
 And each day's labor will be blessed toil;
 Our cup of joy be filled unto the rim;
 We've found the Master and — we follow Him!

At His bidding, at noon, they thrust out a little from the shore for Him to teach the multitude: —

“A little out from land.”
 And who shall grasp its deeper sense,
 And who shall understand?
 That just “a little out from land,”
 Upon life's silent sea,
 God speaks His answers to the soul,
 To solve its mystery.

H. C. H.

THE VOYAGE TO A PORT OF OUR OWN CHOOSING.*

THE study contained in this pretty little brochure is by means of a knowledge of Swedenborg's doctrine of correspondences, in which the author is well versed. She begins with the little sailing ships and row boats of the Scriptures. She does not follow the style of the allegory, as did Kipling in “The Ship that Found Herself,” but turns constantly from the natural symbol to the spiritual subject, stage by stage as she unfolds the lessons of the voyage of life to the heavenly port, if happily that is the one of our choosing. The vessel that bears us thither is the system of religious belief which we adopt; it should be derived from the Word of the Lord. The sea is all natural knowledge, but particularly that derived from the letter of the Sacred Scriptures. The oars get power from their purchase on these waters of the letter of Scripture. The winds are the Holy Spirit of Divine Truth received in right living: the sails are capacities for using the power of God. The rudder relates to freedom of will to determine our course heavenward or not. The sextant, the compass, the chart, the ballast, passing ships and those in distress, the isles of the sea, and much else, come into the pleasant log-book of this interesting voyage. It is pervaded by the atmosphere of the ocean.

H. C. H.

* *The Voyage To a Port of Our Own Choosing.* A Brief Study of Spiritual Navigation. By EDNAH C. SILVER. Boston. 1910. 21 pp. 16mo. Paper. 10 cents, postage 1 cent additional. For sale at Mass. New-Church Union, 16 Arlington St., Boston.

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